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SEPTEMBER, 1953  
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# SOCIAL ORDER

Geza B. Grosschmid

Communism vs. Religion

J. M. O'Neill

Education and Liberty

William A. Nolan

What Can Women Do?

# SOCIAL ORDER

Vol. III

SEPTEMBER, 1953

No. 7

... just a few things:	289
International Bibliography on Vocational Order	
J. M. Laureys	290
Communism vs. Religion	
Geza B. Grosschmid	293
What Can Women Do?	
William A. Nolan	301
Education and Liberty	
J. M. O'Neill	305
Books	313

*The Modern City; The Future of Cities and Urban Redevelopment; Urban Redevelopment: Problems and Practices; The American City; The American Family; Marriage, Morals and Sex in America; Readings in Marriage and the Family; Your Teen-Agers; Divorce: A Re-examination of Basic Concepts; Probation and Social Adjustment; Out of Step; Treatment of the Young Delinquent; Crime in Modern Society; Contemporary Social Problems; Current Sociology; Methods in Social Research; Essays in the Sociology of Knowledge; Introduction to Social Science; Scope and Method of Sociology; Social Welfare Forum; Women Today; Personalities; New Dictionary of American History; Battle for Mental Health; Accent on Liberty; Race Relations in Ancient Egypt; African Heritage; Mahatma Gandhi; Background of Middle East; Mind of East Asia; Report from Parnassus; Modern Asia Explained; Asia Atlantic; Contemporary Ethiopia; Forgotten Republics; Economic Problems of Socialism in the U.S.S.R.; Modern Nationalities; Code of International Ethics; Soviet Civilization; Stalin; Christian Commentary on Communism; Communist Doctrine and Free World; Development of Economic Thought; Human Crisis in Kingdom of Coal; Economic Anthropology; Goals of Economic Life; Democracy and Economic Challenge; Economic Warfare; Essays in Economics; Sterling Area; Agriculture and Economic Progress; Demographic Yearbook, 1952; Faith of Our Fathers; Thomism and Aristotelianism.*

Trends	334
Stock Exchange Reform; Unity in Labor; Southern Parish; Low Wages and Communism; Children in Divorces.	

Letters	336
---------	-----

Worth Reading	[iii]
---------------	-------

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## ... just a few things:

THE COLLABORATOR originally sought to report on Belgium's contributions to thought on vocational order was unable to carry out the assignment. Father Laureys, who was tardily asked to serve as a replacement, graciously accepted the task. As chaplain of the Belgian Catholic Employers Association, he is in constant contact with current Belgian thought on the question. His contribution is printed in this issue.

DUQUESNE UNIVERSITY's Professor Grosschmid, who for some time has been one of SOCIAL ORDER's most satisfying book reviewers, has followed Red anti-religious activities since the end of World War II. His article in this issue summarizes the record of persecution in most of the Iron-Curtain countries.

THE STEADILY-GROWING number of women in Congress, as well as in administrative offices of government and in our foreign service, testifies to the increased response of women to the opportunities and responsibilities which access to public office lays upon them. Father Nolan offers a few elementary suggestions for initial steps along the road to more active participation in public affairs.

A SERIES OF MISHAPS has delayed publication of Professor O'Neill's essay-  
SEPTEMBER, 1953

review of Dr. Conant's *Education and Liberty*. Originally scheduled for our March issue, the manuscript arrived too late for our deadline because the reviewer was on a lecture tour and was writing as he flew. Exigencies of space made it impossible for us to include the review in the April issue or with the Christian Humanism symposium. But the subject is of enduring interest and importance.

Professor O'Neill is the author of *Catholicism and American Freedom*, Harper and Brothers, 1952.

SINCE IT WAS NECESSARY to withhold book reviews from the April, May and June issues, an unusually large number is printed here to bring you up to date on recent publications.

IN "... just a few things:" for March, 1953, I stated that Father Richard M. McKeon "established the first Catholic 'labor school' in the United States." Rev. John Monaghan, formerly chaplain of the A.C.T.U., informs me that the first Catholic Labor School set up officially to train workers for union activity was established in New York by the Association of Catholic Trade Unionists.

F.J.C., S.J.

# INTERNATIONAL BIBLIOGRAPHY

## ON

### VOCATIONAL ORDER

#### *Belgium*

J. M. LAUREYS, S.J.

Catholic Employers' Association, Brussels

*Preface:* The law for the economic organization of Belgium was passed on September 20, 1948.<sup>1</sup> It comprises regulations which recognize and coordinate certain powers of employers and employees upon a basis of equal representation at the national (*Conseil Central de l'Economie*), the industrial (*Conseils Professionnels*) and the enterprise (*Conseils d'Entreprise*) levels. At that time the Central Economic Council was established.

The Industry Councils, planned for each large sector of the economy, have come into being gradually. At the present time, two have been established: the metal and the textile industries.

Enterprise Councils are to be established in all establishments with more than fifty employees, but application of the law to those with less than 200 has been postponed until 1954.

The economic organization of the Netherlands<sup>2</sup> differs from the Belgian system both in principle and in application. Two laws, passed at different times, operate in the former country.

The enterprise council law which was passed in 1950, gives less competence to these institutions than their counterparts in Belgium enjoy. In both countries worker members of the Councils are nominated by the unions, but in the Netherlands the Industry Council is permitted to make exceptions whereby nominations are made directly by the workers.

Moreover, at both the national and the industrial levels, the Dutch system gives both social and economic competence to

the respective organizations, whereas in Belgium authority is exclusively economic.

The Industry Councils in the Netherlands have regulatory power; in Belgium the power is merely consultative.

It must be kept in mind, if we are to understand rightly all the Belgian institutions which contribute to vocational organization that in addition to structures established by the law of September 20, 1948, others which are concerned with social matters have existed for a much longer time. They enjoy equal representation of employers and employees and have consultative authority. Among these institutions are the National Work Council and the Commissions in various industries.

This division of economic and social affairs is not altogether happy, and the Dutch system seems wiser. But employer-employee relations in the two countries are different, and in such matters one must be content with the possible.

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<sup>1</sup> See William N. Clarke, S.J., "Industrial Democracy in Belgium," *SOCIAL ORDER*, 2 o.s. (1949) 49-68. Ed.

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## Humane Role of Work

Baptism, which places in the Christian the seed of divine life, does not transport him to another universe, but rather leaves him, by divine will, in an unfinished and changing world. Man is endowed with an intelligence and a will capable of effective action on the universe which surrounds him. His means of action are on the same scale, or at least can place him on the same scale, as the material forces which he handles. He is capable of developing himself, and starting with what he has been given, he can succeed in creating a world which is added, so to speak, to that which he has received. The Christian not only lives in the human world, but still more, he is its artisan.

YVES DE MONTCHEUIL

SOCIAL ORDER

In all the Communist-dominated countries Marxism has followed its ideological dogmas and carried on ruthless persecution against every form of religious belief.

# COMMUNISM vs. RELIGION

## *Martyrs Behind the Iron Curtain*

GEZA B. GROSSCHMID

Duquesne University

You do not lament the loss of a hair of one who has been beheaded.—Stalin\*

**C**OMMUNIST POLICY toward religion is to achieve its extinction. There is nothing new or astonishing in this. "Religion is the opiate of the people," said Marx, "our duty is to deliver the people from this opiate."<sup>1</sup> Since 1917 Communist leaders have been crystal clear on this point; atheism is a fundamental doctrine of the communist party.

The Soviet government has never changed this attitude. Stalin, a renegade divinity student, said to an American labor delegation, September 9, 1927, "The Party cannot be neutral regarding religion, and it conducts anti-religious propaganda against all and every religious prejudice, because it stands for science, and religious prejudices are opposed to science."<sup>2</sup>

In the drive to kill religion in captive countries communists have followed a definite pattern.<sup>3</sup> One of the first steps separates education from the church and collects youth organizations into anti-religious federations. Other standard steps are: subjugate churches to the communist state, in the pattern of relations between the Russian Orthodox

Church and the Soviet government; persecute church leaderships; infiltrate, control and use the clergy; close churches and seminaries; confiscate church property; nationalize charitable institutions; dissolve religious orders; seize publications and printing establishments.

With the Catholic Church (always a prime target), the Red aim is to create a national Catholic church which will swear loyalty to the state. Its hierarchy, divorced completely from Rome, will be subservient to the communist state.

Facing unique religious situations in each Iron Curtain country, communist methods vary with the strength of the Church, adopting timing and methods to suit the "climate" of each. Where it is strongest, a working arrangement is sought; where it is weakest, the organization is completely subverted.

Once church organizations are brought under state control, they are entirely dependent upon the state for financial support. Appointments to all ecclesiastical posts are secured only through the state. Naturally only men of proven loyalty to communism will be selected.<sup>4</sup>

In a brief survey of Soviet Russia and some captive countries, we see how these standard methods of atheism and religious persecution are applied.

\* Josef Stalin, *Leninism*, International Publishers, New York, 1942, p. 163.

<sup>1</sup> In *Critique of Hegel's Philosophy of Law*.

<sup>2</sup> Josef Stalin, *Leninism*, Cooperative Publishing Society of Foreign Workers, Moscow 1934, 1,386.

<sup>3</sup> Cf. *The New York Times*, August 18, 1952.

<sup>4</sup> Cf. Geza B. Grosschmid, "The Kremlin and the Eastern Catholic Church," to be published in *The Ukrainian Quarterly*.

# SOVIET UNION

Vishinsky assures us that true and genuine "freedom of conscience" exists in Soviet Russia.<sup>5</sup> "[These] propositions of Lenin, formulated as early as 1905, were at the foundation of the Soviet state policy with regard to religion."<sup>6</sup> "The state should not be concerned with religion, nor should religious societies be linked with state authority."<sup>7</sup> Article 124 of the Constitution of the U.S.S.R. (1936) confirms the "propositions" of Lenin: "In order to insure to citizens freedom of conscience, the church in the U.S.S.R. is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens."<sup>8</sup>

Despite all official assurances, communists have never deviated from their plan to exterminate religion and the notion of God. All schools teach atheism. Pamphlets, periodicals, posters, books, drama, films—all known means of communication—are used to display anti-religious propaganda. Clergy and laity alike are intimidated and ridiculed.<sup>9</sup> Churches have been transformed into anti-religious museums. Deadly dis-

crimination is used against all who profess religious belief.<sup>10</sup>

Yet religion has survived. In the census of 1937 more than half the adult population professed belief in God. In 1943, Kalinin confessed that religious sentiment and belief in God were very strong, even in the Red Army.<sup>11</sup>

In April, 1939, there was a shift in Soviet attitudes. Anticipating war with Germany and fearing that the German invaders might precipitate total collapse by proclaiming religious freedom, the U.S.S.R. "discovered" that there were good and bad religions. No law was changed, but a new line was introduced. Orthodoxy was good.

Stalin and the Politburo assumed the role of religious patrons. Persecutions ended and the Atheist League was dissolved. The Orthodox Church was converted into a mighty force of resistance; the sympathy and support of religious-minded peoples of the Western world was won, and people were persuaded anew that charges of religious persecution in the Soviet Union were false. In 1942 a beautifully printed and illustrated book, *Truth About Religion in Russia*, appeared in Moscow; it may well have been run on the now idle presses of the League of Militant Atheists.<sup>12</sup>

On September 5, 1943, Stalin received Acting Patriarch Sergius, Metropolitan Alexei of Leningrad and Metropolitan Nicholas of Kiev. The Soviet government permitted a council of bishops to elect a new Patriarch, at which Sergius was unanimously chosen Patriarch of Moscow and of all Russia. In October, a Council for Russian Orthodox affairs was created, chiefly to maintain liaison

<sup>5</sup> Andrei Y. Vishinsky, ed., *The Law of the Soviet State*, Hugh W. Babb, tr., Macmillan, New York, 1948, p. 605.

<sup>6</sup> *Ibid.*, p. 607.

<sup>7</sup> Lenin, *Socialism and Religion*, 8,420, quoted in Vishinsky, *op. cit.*, p. 606.

<sup>8</sup> Thus, the believer may believe, but nothing more; whereas the unbeliever may freely propagate his unbelief. See G. Schweigl, "L'Art. 124 della Costituzione Sovietica sulla Libertà dei Culti," *Documenti e studi di espansione cristiana*, 5 (1948) 63; same author, "Lo Statuto Ecclesiastico del 31 Gen. 1945 e l'Art. 124 della Costituzione Sovietica," *ibid.*, 5 (1948) 137.

<sup>9</sup> "You all know," said Justice Commissar Krylenko, "what the attitude of the Soviet government is with regard to religion. If citizens wish to bury their dead with religious ceremonies, let them do so. If they wish to bury their potatoes with religious ceremonies, let them also do so." Quoted by Leopold A. Braun, "Catholics behind the Iron Curtain, *Worldmission*, December, 1950.

<sup>10</sup> Cf. Jaques de Bivort de la Saudée *Le mouvement des sans Dieu*, Éditions Spes, Paris, 1936.

<sup>11</sup> Gray MacEoin, *The Communist War on Religion*, Devin-Adair, New York, 1951, p. 9, ff.

<sup>12</sup> N. S. Timasheff, "Religion in Russia," in Waldemar Gurian, ed., *The Soviet Union*, Notre Dame University Press, South Bend, 1951, p. 155.

between the government and the Orthodox Church.

After Sergius' death in May, 1944, a National Council of the Russian Church, convened on January 31, 1945, unanimously selected Alexei to succeed him. The new Patriarch addressed a warm personal letter to Stalin, whom he called "dear Joseph Vissarionovich" and described as "the wise leader placed by the Lord over our great nation." Sergius promised to observe the canonical rules as well as to give loyalty to Mother Russia and the Communist government.<sup>13</sup>

The Russian Orthodox Church has profited substantially from this compromise and the new policy. It is now an officially recognized institution of the Soviet state; there are eighty bishops, some 25,000 priests and about ninety monasteries.<sup>14</sup> Yet we must remember, as Timasheff remarks, "... the Soviet state and the Russian Orthodox Church are not in the relationship of co-equal partnership, but in the relationship of dominance-submission."<sup>15</sup> The Orthodox Church is completely subordinated to the communists and is the political mouthpiece and tool of Soviet global imperialism.<sup>16</sup>

Two other denominations seem to share this truce with the Orthodox: the Armenian Church and the Baptists. No other religious body has been granted similar freedom. Catholic and Protestant churches have been literally exter-

minated, and the Moslems, second largest group in the U.S.S.R., as well as the Jews, have not been spared.<sup>17</sup> Catholics have suffered the worst persecution. In the territories recently incorporated into the Soviet Union, an estimated seven to eight million Catholics lived. Only Msgr. Anthony Spingovics, archbishop of Riga, and a handful of prelates remain. In Russia proper not a single Catholic missionary, cloister, newspaper, school or church exists.<sup>18</sup>

All Lithuanian bishops were deported or imprisoned. Only 200 priests are alive out of nearly 2,000. In Latvia, some hundred Lutheran pastors have been murdered or deported, with the two bishops. All Church property was confiscated.

In the Ukraine, the United Greek Catholic Church and its membership of many hundred thousands has either been forcibly merged into the bolshevized Pravoslav Church or liquidated. Those priests and members of the Uniate Church who have insisted on the freedom of their church have been exterminated.<sup>19</sup>

#### CHURCH IN POLAND

Post-war Poland had 22 million Catholics among its 24 million inhabitants. In April, 1948, the Polish episcopacy consisted of two cardinals, thirteen diocesan bishops, three bishops abroad.<sup>20</sup> In addition, there were nearly 9,000 diocesan priests, some 2,000

<sup>13</sup>*Ibid.*, p. 154 ff.

<sup>14</sup>"... among the 32 bishops recently consecrated, only eleven have degrees in theology." *Ibid.*, p. 165.

<sup>15</sup>*Ibid.*, p. 193. See W. De Vries, "La Nuova Politica Religiosa del Governo Sovietico." *Documenti e studi di espansione cristiano*, 5 (1948) 97; same author, "La Persecuzione contro i Cattolici Ruteni," *ibid.*, 5 (1948) 273.

<sup>16</sup>Some 20 Orthodox bishops and about 22,000 Orthodox priests were murdered during the long battle between the Soviets and the Russian Orthodox Church, according to Cardinal Tisserant, prefect of the Oriental Church congregation. MacEoin, *op. cit.*, p. 20.

<sup>17</sup>The communist party and most of its leaders (even Trotsky, who was a Jew) have always been anti-Semites.

<sup>18</sup>Between 1921 and 1939, there was only one Roman Catholic Church functioning in the Soviet Union, Saint Louis of France in Moscow. It was guaranteed by the terms of the United States' recognition of the Soviet government. For latest developments, see *The New York Times*, December 9, 1952.

<sup>19</sup>Cf. William Juhasz, *Persecution of Churches Behind the Iron Curtain*, Hungarian Information and Research Center of the N.C.F.E., New York, 1952, p. 4, and *First Victims of Communism*, Analecta O.S.B.M., Rome, 1953.

<sup>20</sup>MacEoin, *op. cit.*, p. 190 ff.



monks, 13,000 nuns and almost 5,000 clerical students. Parishes numbered nearly 6,000. The Catholic Church also owned a considerable amount of land, variously estimated at from 250,000 to about 400,000 acres. Revenue from this land supported hospitals, orphanages, seminaries and other social, charitable and ecclesiastical institutions.

Because of this numerical strength, communist anti-religious drives have been somewhat slower in Poland than elsewhere. Nevertheless, it has been steady and determined; from the outset communists adopted an attitude of hostility toward all religions and against the Catholic Church in particular. One attack followed another to lessen the influence and authority of the Church in Poland's life. The clergy was intimidated. The Catholic press and religious education were hampered and in some instances suppressed, although granted freedom by Article 70 of the new constitution. Charitable and social service organizations, notably *Caritas*, were placed under state control. Then all Church lands of more than 250 acres were expropriated. This was a major blow at Church activities in Poland.

Finally, on April 14, 1950, a nineteen-article Agreement between Church and State was signed by the Polish Bench of Bishops.<sup>21</sup> In this the Church agreed to respect the State's authority, as well as to acknowledge the principle that papal authority over the Church refers to matters of faith, morals and Church jurisdiction only. The Government agreed, among other things, to permit religious instruction in the schools and religious worship. It was hoped that a *modus vivendi* had been attained.

There are, however, some 900 Catholic priests, monks and nuns in jail, together with Msgrs. Kaczmarek and Kaczynski. All Catholic schools, with

the exception of the Catholic University of Lublin, have been closed. In the eastern part of Poland, which was incorporated into the U. S. S. R., four million members of the Uniate Church were forced to join the pro-communist Pravoslav Church. All seven bishops of the Uniate Church were deported and died in the Soviet Union.

#### PERSECUTION IN HUNGARY

Early in 1945 it seemed that the changes, apart from land reform, would not affect the position of the churches in Hungary.<sup>22</sup> Some members of clergy and hierarchy were members of both the Provisional and the second National Assembly; the Speaker of the latter was a Catholic priest.<sup>23</sup> The Provisional National Assembly proclaimed complete freedom of religion in December, 1944.

Slowly, however, the situation changed. In 1946, and even more in 1947, pressure and opposition increased. Inasmuch as the members of the opposition inevitably belonged to one of the churches, the guise of attacking "reactionaries" and "enemies of the people" was used to attack churches and their institutions.

The Presbyterian bishop, Laszlo Ravasz, threatened with trial by a People's Court, resigned. The Lutheran bishop, Lajos Ordass, who refused to resign, was tried and sentenced for alleged blackmarketing and for currency violations. Their followers are loyal supporters of the government.

The Catholic Church had a special position. It was the largest church. It maintained nearly 3,000 schools. The communists followed the usual pattern of conquest: by abolishing the denominational education system and by re-

<sup>21</sup>*News from Behind the Iron Curtain*, 1 (August, 1952) p. 36; 2 (May, 1953) pp. 33-34.

<sup>22</sup>L. D. Schweng, *Political, Social and Economic Developments in Postwar Hungary*, National Planning Association, Washington, 1950 p. 110 ff. This is probably the best critical analysis of the communist techniques in penetrating the churches in Hungary.

<sup>23</sup>Canon Béla Varga, at present president of the Hungarian National Council in the U.S.A.

stricting religious teaching, they hoped to create a state monopoly of education. This step began with the seizure of church property so as to cut off sources of income to carry out activities. Ruthless persecution of the hierarchy and elimination of the conservative leaders led to the second step: to separate the Catholic Church from Rome. The third was to replace the resistant clergy with so-called "peace priests."<sup>24</sup>

All denominational schools were seized in June, 1948. During 1949, Catholic publishing houses were confiscated. The leaders of Catholic Action were arrested.

By February, 1949, the communists were strong enough to eliminate the outspoken leader of opposition, under whom Catholics and Protestants rallied: Joseph Cardinal Mindszenty, Prince Primate of Hungary and Archbishop of Esztergom. The Cardinal was sentenced to life imprisonment for high treason.<sup>25</sup>

His trial was followed by a short lull. In the same year the Hungarian Bench of Bishops and the communist government reached an interim agreement which followed a pattern similar to that negotiated in Poland. The regime guaranteed complete freedom of religion and activity for the Church in accordance with the new constitution.<sup>26</sup>

Late in the next year the communists showed they had no intention of carrying out their part of the agreement. In September, 1950, all but four (Benedictines, Franciscans, Piarists and Poor School Sisters) of the 67 religious orders, which had been heavily oppressed since 1949, were dissolved.<sup>27</sup> Members were given three months in which to return to lay life. Despite this serious violation of the agreement, most of the

year passed in comparative peace.

The uneasy peace between Church and State ended with the adoption of a constitutional amendment in May, 1950.<sup>28</sup> This set up a so-called State Office for Church Affairs, which tightened state control over the churches.<sup>29</sup> Almost simultaneously Msgr. Groesz, Archbishop of Kalocsa and the Chairman of the Hungarian Bench of Bishops since Cardinal Mindszenty's arrest, was brought to trial and convicted on the usual trumped-up charges.<sup>30</sup>

The hierarchy refused to take the oath of allegiance demanded by the regime. In July, 1951, the Hungarian government threatened to stop all church activities if the oath were not taken. At this threat the Bench of Bishops, led by Msgr. Czapik, archbishop of Eger and ranking prelate of Hungary, resolved to accede.<sup>31</sup>

In 1950 the communists had set up a so-called Peace Committee of Catholic Priests,<sup>32</sup> headed by an excommunicated priest. The Committee publishes a pseudo-Catholic paper called *A Kereszt (The Cross)*. The organization seeks to undermine the people's confidence in the Catholic priests by forcing the latter to collaborate with the communists<sup>33</sup> and thus pave the way for a final break with Rome.

Today all remaining prelates are under police surveillance; Msgrs. Shvoy, Dudas, Petery, Hamvas, Kovacs and Papp are under house arrest.<sup>34</sup>

<sup>24</sup>De Vries, "Verfolgte Kirche in Ungarn," *Stimmen der Zeit* 149 (1951-52) pp. 385-87.

<sup>25</sup>*Szabad Nép*, May 19, 1951.

<sup>26</sup>*Ibid.*, June 23, 1952. For the communist verbatim account, see *The Trial of Jozsef Groesz and his Accomplices*, Hungarian News and Information, London, 1951.

<sup>27</sup>*Népszava*, July 22, 1951. The decree of July 4, 1951, made all senior appointments of the Catholic Church "subject to government consent." *Ibid.*, July 4, 1951.

<sup>28</sup>*Szabad Nép*, August 2, 1950.

<sup>29</sup>See *Hungary in the Year 1951*, Hungarian Research and Information Center of the N.C.F.E., New York, 1952, p. 6ff.

<sup>30</sup>*Magyarországi Események*, No. 31, July, 1951, p. 24.

<sup>24</sup>Cf. "Ungheria," in *La Civita Cattolica*, March 5, 1949.

<sup>25</sup>See Béla Fábián, *Cardinal Mindszenty*, Scribners, New York, 1949. For the communist version, see *A Mindszenty bűnügy okmányai*, Atheneum, Budapest, 1949.

<sup>26</sup>*Magyar Nemzet*, August 31, 1950.

<sup>27</sup>*Magyar Közlöny*, September 7, 1950.



The 150,000 Jews in Hungary have not escaped persecution. Although the government made an agreement with Israel to permit the emigration of 3,000 Jews, only about 2,000 had obtained exit visas by February, 1951. In the meantime persecution was stepped up; all Jewish schools were nationalized, the teaching of Hebrew outlawed.<sup>85</sup>

#### TROUBLE IN CZECHOSLOVAKIA

The majority of this country's twelve million people is Roman Catholic; there are, however, large Protestant groups in Moravia, and Orthodox and Uniate minorities in Slovakia. State-Catholic Church relations were governed by a concordat. The state financially supported the Church; in addition the Catholic Church owned about 800,000 acres of land.

Every denomination conducted schools at all grades, with the Catholic Church playing a leading part. Following the regular pattern, all schools were nationalized, first in Slovakia, in 1945; at the same time, all Church property used for educational purposes was confiscated. In Bohemia and Moravia the outlook for the churches was brighter. The fifth article of the Program of Kosice guaranteed freedom of religion and conscience for all citizens. Communist Premier Gottwald attended the installation of Msgr. Beran, Archbishop of Prague. The Vatican concordat remained in force.

Soon, however, the anti-religious drive began.<sup>86</sup> All Church landholdings were nationalized, thereby removing the support of charitable and educational institutions. On April 13, 1950, all monasteries and convents were raided; the monks and nuns were taken to concentration monasteries, and many were shipped to slave labor camps in the

U. S. S. R.<sup>87</sup> A Ministry of Church Affairs was created to administer the new law which virtually subjected all churches to the state. Appointments to church offices were subject to state approval; all clergymen became civil servants. Seminaries were closed. The Ministry of Church Affairs organized a Patriotic Priests' Movement composed of pro-communist priests.

Nearly one-third of Czechoslovakia's 3,000 Catholic priests are in jail or concentration camps today. Msgr. Beran was arrested in 1950; Msgrs. Vojtassak, Buzalka and Gojdic received long prison sentences. Several other church dignitaries are in jail; three Moravian priests have been hanged. The Catholic episcopate of the Eastern rite of Eperjes has been dissolved and its members forced to join the pro-communist Pravoslav church. A communist Bishop-General now heads the Czech Lutheran church.<sup>88</sup>

#### RUMANIAN PERSECUTION

Religious persecution in Rumania was even more ruthless than in other communist-dominated countries.<sup>89</sup>

Article 23 of the old constitution (1923) assured complete freedom of religion. Law gave a preference to the Orthodox church; relations with the Vatican—covering Roman Catholics and a large minority of Greek rite Uniates—were regulated in a concordat ratified in 1929.

As in other dominated countries, there was no direct action against religion for a time. Soon, however, pressure was put on the Catholics; several bishops were arrested in 1948. The concordat was repudiated; all bishops were required to take an oath of allegiance to the new constitution. Church prop-

<sup>87</sup>Juhasz, pp. 5-6.

<sup>88</sup>*Ibid.*, p. 6.

<sup>89</sup>*New York Times*, March 28, 1952; *Persecution of Religion in Rumania*, Rumanian National Committee, Washington; "Rumania," *La Civiltà Cattolica*, July 16, 1949; "Persecuzione Religiosa in Rumania," *ibid.*, October 16, 1949.

<sup>85</sup>MacEoin, *op. cit.*, p. 131.

<sup>86</sup>See F. Cavalli, "Chiesa Cattolica e Governo Comunista in Cecoslovacchia," *La Civiltà Cattolica*, 100, III (August 6, 1949) and same author, "Tentativi Comunisti di Schisma Religioso en Cecoslovacchia," *ibid.*, 100, III (September 3, 1949).

erty was seized; the Catholic press, eliminated. On May 15, 1948, an appeal was issued to Greek rite Catholics to sever relations with the Vatican and join the "patriotic" Orthodox church. All denominations were subject to rigid administrative and police control. At Christmas, 1948, His Beatitude Justinian, the new Orthodox Patriarch (who was a member of the communist party at the time of his election) described the Pope as the head of the forces of hatred and evil.<sup>40</sup>

On August 15, 1949, all religious orders were dissolved.<sup>41</sup> The acting papal nuncio, Msgr. O'Hara, was expelled. In April, 1951, a 27-member council was set up to administer the small, apostate, pro-communist group, called "The Roman Catholic Church."<sup>42</sup> Although the true Catholic bishops made every effort to comply with the regulations, all thirteen, of Greek and Latin rite, have been eliminated. Some died in jail (Msgrs. Márton, Boga, Aftenie and Frentiu); others are serving long prison terms.<sup>43</sup>

Nor has religious persecution been restricted to Catholics. Archbishop Criveanu, Orthodox Metropolitan of Oltenia, and three other bishops, who refused to join the Moscow-controlled Orthodox church, were imprisoned. Lutheran bishop Staeber, Armenian bishop Horen, Abdul Hamid, leader of the Moslems of Dobrogea, are in jail; Marco Benveniste, former president of Rumanian Zionists has been deported to Russia. About 700 priests of all denominations are in jail.<sup>44</sup>

#### OTHER COUNTRIES

In Bulgaria, where Orthodoxy was the state religion, the Catholic Church has a history of but 100 years. There

were about 300 Catholic priests, mostly Passionists and Franciscans. The leading schools, colleges and hospitals were Catholic-established and operated. Catholics, as well as the small Protestant groups, enjoyed complete religious freedom.

Today Catholics and Protestants are subjected to constant surveillance. About 100,000 Roman Catholics and some 250,000 Uniates were forced to join the Orthodox church. On the surface, there does not appear to be any interference in purely religious affairs of Mohammedans and Jews; traditional rituals are carried on.<sup>45</sup> All Protestant ministers, however, were arrested and given long prison sentences on trumped-up charges of espionage.<sup>46</sup>

For historical reasons no concordat existed between Albania and the Vatican. There were about 130,000 Catholics, served by 110 diocesan priests and 60 religious.<sup>47</sup>

Today the Catholic church has been practically annihilated in Albania. Although it is not possible to give the exact number of those murdered, we know that Msgrs. Gjini and Voloj have been shot. Msgr. Prennushi was sentenced to twenty years in prison; at least fifteen secular priests and ten religious have been killed. Some thirty diocesan priests and ten to twenty religious are in prison.<sup>48</sup>

The official gazette of the Albanian People's Republic published a decree on August 3, 1951, signed by the only remaining bishop, Msgr. Shlaku (aged 76) and 42 secular priests and 21 religious.<sup>49</sup> This decree contains the approved statutes of the newly-organized

<sup>45</sup>*News from Behind the Iron Curtain*, loc. cit.

<sup>46</sup>On the recent trial of forty Roman Catholics in Sofia: *L'Osservatore Romano*, October 4, 1952; *New York Times*, October 5, 1952.

<sup>47</sup>W. de Vries, "Die Kirche in Albanien," *Stimmen der Zeit*, 149 (1951-52) p. 467.

<sup>48</sup>*Ibid.*

<sup>49</sup>*Ibid.*; and also *Bulletin of the International Peasant Union*, 2 (1951) Nos. 10-11, p. 16.

<sup>40</sup>MacEoin, *op. cit.*, p. 89.

<sup>41</sup>Most monks and nuns were sent to forced-labor camps in Dobrudja or on the Danube-Black Sea canal.

<sup>42</sup>*Bulletin of the International Peasant Union*, 2 (1951) Nos. 10-11, p. 40.

<sup>43</sup>*News from Behind the Iron Curtain*, 1 (1952) No. 8, p. 34.

<sup>44</sup>Juhasz, p. 6.

Nationalized Albanian Roman Catholic Church. Although the supremacy of the Pope is acknowledged (n.1), the decree amounts to the virtual subjection of the Church to the communist government; the Albanian episcopate is declared to be the highest authority for the "Catholic" Church of Albania.<sup>50</sup>

The situation is much the same in Tito's Yugoslavia.<sup>51</sup> No sooner was Msgr. Stepinac released from prison than the communist party launched a most violent attack upon the Catholic Church, especially in Slovenia. Five bishoprics are vacant; Msgrs. Carevic and Simrac have been murdered; Msgr. Cule is still in jail, together with some 400 priests and monks. About 100 monasteries and some 600 convents have been closed. There is no Catholic press. Because of the bishops' decision to prohibit their clergy from joining the government-sponsored priests' association, a reactivation of the struggle between the bishops and the communist party is anticipated.<sup>52</sup>

In East Germany, in Red China, in North Korea the picture is the same. Recently it was announced that Bishop Ford died in prison after a year of mistreatment.<sup>53</sup> About 46 other Americans—most of them missionaries—in jail or under house arrest;<sup>54</sup> thousands have been expelled. In East Germany another strong anti-religious drive is expected.<sup>55</sup>

Yet exiles and other reliable sources

indicate that religion and the Church still fulfill an important function in the lives of the people under communist oppression.<sup>56</sup> In spite of state attempts to subjugate the Church and to force apostasy, the places of worship are crowded; they are the only public forums where one is free of constant communist propaganda. The people may not have become more religious, but their very presence in church offers an opportunity for expressing at least mute protest against the regime.

Communists will always strive to destroy religion. The methods of the struggle may change, but the goal will always remain the same: to destroy belief in God. In the communist-conquered countries, Catholic and Protestant churches are the most important institutions which still retain some degree of independence and can maintain some ties with the West. Communism implicitly and explicitly denies the existence of a choice between two authorities, one temporal, one spiritual, and the church is one of the greatest obstacles to communist expansion.<sup>57</sup> The influence of the churches may weaken temporarily but religion will remain the main source of strength for the oppressed people. Probably religion and religious life will gradually go underground; and, as Maritain predicted, the focal point of ultimate resistance will be the family. The family, another "opiate of the people," communism has not been able to destroy.

"In the interest of maintaining the power of the exploiting classes," said Lenin, "there is need for two kinds of activity—that of the executioner and that of the priest." So far the people's democracies have made a rather lavish use of the former in order to get rid of the latter.

<sup>50</sup>Thus, the Albanian regime was the first of the Soviet communist satellites to force the country's Catholic elements to break their spiritual ties with the Vatican.

<sup>51</sup>"Tito und Katholizismus," *Stimmen der Zeit*, 149 (1951-52) pp. 135-36. On December 17 1952, Tito severed diplomatic ties with the Holy See. *New York Times*, December 18, 1952.

<sup>52</sup>*New York Times*, October 9, 1952; de Vries, "Kirchenverfolgung in Jugoslawien," *Stimmen der Zeit*, 151 (1952-53) pp. 442-51.

<sup>53</sup>*New York Times*, July 5, September 4 and 7, 1952; *L'Osservatore Romano*, January 5, 1952; *Stimmen der Zeit*, 149 (1951-52) p. 377.

<sup>54</sup>*New York Times*, September 11, 1952.

<sup>55</sup>*Ibid.*, May 27, 1952.

<sup>56</sup>"Bolschewismus und Religion," *Stimmen der Zeit*, 149 (1951-52) p. 223.

<sup>57</sup>*News from Behind the Iron Curtain*, 1 (1952) No. 8, p. 35 ff.

The trend of modern political democracy gives women both the opportunity and the responsibility of taking a more active part in the governmental life of their country.

# WHAT CAN WOMEN DO?

## *Opportunities for Assuming Political Roles*

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**P**OLITICS have long been considered the more or less exclusive hunting preserve of men. Although a few women have challenged this traditional political tyranny, the fact remains that most women have not taken a strong interest in civic and political life.

Thus the title above might be appropriately changed to *What Ought Women To Do About the Political Affairs of Their Community and Country?* In other words, since women have the right to become active citizens, like any active citizen they have also a *duty* to fulfill. Their moral obligations to take part in political life were outlined in 1945 by the present Pope:

Despite the fact that women's supreme place is in the home, modern conditions call for women's participation in public life, social and political. It is a duty in conscience for the Catholic woman to take an active part in the political and social movements of the day, and not to abandon the field to those who are striking at the very foundation of the home. Catholic women, the fate of human relations, the fate of the family are at stake. They are in your hands. You must collaborate with men for the good of the State where you have the same dignity as men. You have the right and the duty to cooperate with men for the total good of society and your country.<sup>1</sup>

Two years later before the Congress of the International Union of Catholic Women's Leagues the Pope reaffirmed his previous directives:

Catholic women and girls, formerly you have thought only of worthily playing your sacred and fruitful role in the management of a wholesome, strong and radiant home; or you have consecrated your life to the service of God in the composure of the cloister, or in apostolic and charitable work. . . . But now you appear abroad, you enter the arena to take part in the battle. . . .

Your own role is, in general, to work toward making woman always conscious of her sacred right, her duty and of her power to help mold public opinion, through her daily contacts, and to influence legislation and administration by the proper use of her prerogatives as citizen. Such is your common role. It does not mean that you are all to have political careers as members of public assemblies. . . .

Those among you who have more leisure and are suitably prepared will take up the burden of public life and be as it were, your delegated representatives. Give them your confidence, understand their difficulties, the hard work and sacrifices their devotion entails; give them your help and your support.<sup>2</sup>

<sup>2</sup> *Papal Directives for the Woman of Today*, National Council of Catholic Women, Washington, 1947, pp. 2, 7, 8. For more extended discussion of the attitude of recent popes toward the duties of contemporary women, see William B. Faherty S.J., *The Destiny of Modern Woman in the Light of Papal Teaching*, Newman Press, Westminster, Md., 1950.

<sup>1</sup> Pius XII, *Women's Duties in Social and Political Life*, Paulist Press, New York, 1945, p. 28.

#### OPPORTUNITIES IN MATURITY

American women should further realize that modern medicine and improved living standards have increased their span of life expectancy by almost two decades. (How many realize that much of the advance in these two areas is due to women themselves, who, like Mary Anderson in labor and Dr. Alice Hamilton in industrial medicine, devoted long lives of self sacrifice to the promotion of the common good?) However, unless they prepare themselves better for worthwhile activities (among which the betterment of political life must rank high), these added years can be a cause of considerable frustration. As many people have learned to their unhappiness, early retirement to sunny seashore towns or to the superficial trivialities of club-life often leaves them with a feeling of emptiness. The desire to contribute something substantial to one's community is a deeply rooted psychological drive—it was precisely this desire as fostered by Jane Addams that inspired Alice Hamilton to leave her comfortable environment to start the arduous study of medicine.

More and more women are today recognizing the rich possibilities of what has been called the "interrupted vocation." A professionally-trained woman will enter some field of work, acquire a certain amount of experience and competence, then withdraw from the work to marry and raise a family. With a longer life in prospect, it is possible for her to look forward to resumption of her professional activities after her children have grown.

Since nowadays even mothers of families find that they have a greater degree of leisure than their own mothers, on account of household conveniences and time-saving appliances, women in general certainly have the opportunity to consider political life. The question then arises if women acknowledge their opportunity and duty, exactly what can they do and how should they go about getting started?

302

At the outset it is necessary to understand that *prudence* is one of the most important virtues for people engaging in civic activities. For prudence is the habit of choosing means suitable to one's objective—in the present case, the betterment of government. Prudence, of course, is important in every action, but evidently all the more necessary in activities and planning that will affect populous communities and large districts and states and nations.

To exercise prudence properly at any time, but especially in public life, three main steps are indispensable. First a person must give careful consideration to all relevant information, making sure that he or she has not omitted any important phase or aspect and ascertaining the validity of the information. Second, the person must come to a decision. Third, the person must act upon his decision. If the first step is adequately taken care of, the other two are more likely to follow.

Sometimes—perhaps more often than not—a person finds it impossible to acquire enough information to be certain of one's political decisions. Then a prudent person may act wisely upon the basis of a well-considered opinion. Yet again, and often, opinion may, despite long and serious consideration, be erroneous. This is of course one explanation for the fact that many "liberals" are deceived by communist-front groups. Their opinion is sacred to such people, as they are convinced that they have devoted much care to the formulation of their ideas and decisions.

#### TAKING FIRST STEPS

An excellent way to start acquiring knowledge about the whole political field would be to read James Keller's *Government is Your Business*.<sup>a</sup> This book was prepared for "the average citizen"—that is, for the housewife, the stenographer and the clerks and office

<sup>a</sup> James Keller, *Government Is Your Business*, Doubleday, New York, 1952. The inexpensive Perma-book edition puts it within the range of everybody's budget.

SOCIAL ORDER



workers who make up the public. Its suggestions are both positive and easy to understand. The author's practical approach appears in his great emphasis upon interest and participation in local government.

A person who aspires to enter the presidential race to do her share towards improving government would hardly be practical or prudent. Local government would be the natural, easiest and most promising field of action. Unlike those of federal and state governments, the issues of local government are relatively simple. Moreover, they are immediately at hand, waiting for the attention of energetic citizens. People who want to discover the problems of their local community need but to look around themselves and their neighborhoods. Such a course would be particularly in accord with the famous principle of subsidiarity so often recommended by the popes.

What good reason is there why members of local communities cannot become personally acquainted with at least some of their officials? These latter reside naturally in our city or county or perhaps neighborhood. Good local officials, moreover, welcome a personal relationship with all their constituents. They know too that many people are liable to hold them in less regard than federal or state personnel and are therefore all the more eager to give public proof of the responsible conduct of their office.

A group of interested, but untrained, women who were willing to devote some time to improving government at the town level developed a simple, but effective technique. They merely arranged for three of their number to attend the weekly meetings of the village council. Formerly the five members of the council—or as many as bothered to attend—lollled about with their feet on the tables, discussing everything but town business. Now the meetings are brisk, business-like, well attended. And the town is far more efficiently run.

If local officials make themselves inaccessible to their constituents, prudent citizens and voters will want to know the reason. The old-fashioned town-meeting was an occasion they could use to discuss such matters. Today's television may serve much the same purpose. Recently the people of a large midwestern city learned more about the alleged malfunctioning of their police commission from a single hour's telecast than they had previously learned from newspapers. The mute testimony of three vacant seats before the television cameras left little doubt in the mind of the city-wide audience that some irregularity needed to be brought into the open. Citizens elsewhere could well work for the televising of particular civic meetings and official transactions.

#### SERVING ON JURIES

Jury service is another important duty of all citizens and one for which married women have, perhaps, more time than their husbands. Grand juries, on which all citizens may be called to serve, have the right to look into any question of political concern to the community. On its own initiative, it may ask officials to explain the conduct of their offices. Since such sessions are held in secret, no harm comes to the reputation of those officials under investigation. Energetic and alert grand juries can also search out corruption in police, fire, sanitation and other departments on local levels. The woman who conscientiously and faithfully serves on a competent grand jury will never feel that her hours were wasted.<sup>4</sup> It would be possible for such a qualified woman to influence her fellow-jurors not to act on mere suspicion and emotionalism, but to follow an ethical and moral procedure on the basis of true evidence presented.

<sup>4</sup> For a continuing source of information on what is being accomplished in other communities, the civic-minded woman should consult the highly-readable *National Municipal Review*. An elaborate annual index greatly enhances the usefulness of this monthly publication.

Women and especially mothers can render no little contribution to the betterment of civic life by service on various community committees connected with the supervision of public education. After all, they are citizens no less than professional-politician committee-members. Even though Catholic mothers send their children to religious schools, they have the right to see that the public systems of learning are not dominated by secularists. Since the mothers of more than half the American Catholic children send their children to public schools, they likewise have a clear duty of guarding the children from contaminated instruction. Under the slogan of "progress," some of our public schools have become infected with anti-democratic ideologies emanating from some influential teachers' colleges. Evidently, the saying that "Eternal vigilance is the price of freedom" has special significance in connection with some contemporary public education.

Women who serve on school boards or merely on private citizens' committees observing the activities of school boards will do well to check upon the kind of literature which is included in the curriculum or made available to students in the school libraries. They will need to exercise much prudence in accepting such aids to better teaching.

Civil defense provides women with another inestimable opportunity for public service at the local level. After a mild fluttering of uneasiness at the time the atom bomb was dropped on Japan, most Americans gradually settled down into a suicidal apathy towards the many problems which this new weapon brings to every industrial community. While the federal and many local governments have developed elaborate plans to cope with emergencies arising out of an atom bomb attack, far too few citizens have volunteered to do their part. Nevertheless, our very survival depends upon

adequate precautions taken far in advance of an air raid. The woman who values her future security will find a place for herself in one or more of the many programs designed to meet the contingencies of modern war, which will inevitably come as soon as the Soviet power is able to undertake it.

Should a woman "go it alone" in striving to improve the conduct of local government, or should she work entirely with men? The more natural approach would be to stimulate women's social and other organizations and to utilize their collective power to impress the community. Yet it is not an unfair charge to say that much of the potential for good in women's organizations is squandered through lack of adequate leadership. More qualified women can salvage this wasted energy by giving it form and direction.

Once women have acquired proficiency in dealing with matters of local administration, they will not find it difficult to concern themselves with the business of state government. After all, both are inseparably intertwined. Further experience will lead to active participation in federal affairs. The important thing is to get started on the local level.<sup>6</sup>

As the directives of the Pope made clear, only a few women will find time like Senator Margaret Chase or former Representative Mary Norton to run for public office, but all must regard it as their duty to show some measure of concern for the conduct of government at all levels. Since most American women are likely to live longer and today have promising opportunities, they should see to it that they live more securely. If a woman does not do what she can to protect her own happiness and the welfare of her family, whom can she blame when things go wrong?

<sup>6</sup> Both Fr. Keller's book and the *National Municipal Review* contain specific directions as to how to progress from work on the local level to those of state and federal governments.



Author and formerly teacher at Brooklyn College, Dr. O'Neill finds only incongruity, unrealism, unsupported assumptions and irresponsibility in "anti-divisive" educators.

# EDUCATION AND LIBERTY

*Still No Change in the Conant Charges — and Still No Evidence*

J. M. O'NEILL

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WHEN THE PRESIDENT of the oldest university in a "nation conceived in liberty" writes a book on the relation of education to liberty, the discussion should receive the careful consideration of citizens interested in either.

Dr. Conant's book<sup>1</sup> is such a discussion. It presents first some interesting information on the school systems in England, New Zealand and Australia. For anyone seeking up-to-date, carefully organized data on certain aspects of the educational systems in those countries, this book is a valuable source. With the information goes a certain amount of comparison between their systems and the U. S. system. For instance: "The uniqueness of the American pattern can be summed up in two sentences. In the United States, less than a third of the boys and girls 16 to 17 years of age are not attending school. In the four British countries, less than a third of the same age group are attending school." (p.2) Further, Dr. Conant reports that in 1950 about 92 per cent of American school children were in public schools, six per cent in church-connected schools and two per cent in non-church private schools.

## POINT AND PURPOSE

However, the point and purpose of the book seems clearly to be expressed

<sup>1</sup> EDUCATION AND LIBERTY. — By James B. Conant. Harvard University Press, Cambridge, Mass., 1952, xxi, 87 (+65) pp. \$3.00.

SEPTEMBER, 1953

in Dr. Conant's recommendations for future educational policy in the United States, which are disturbingly unsupported by the citation of objective evidence. They seem rather to be based on assumptions important only as expressions of Dr. Conant's attitudes. To anyone who feels inclined to accept Dr. Conant's personal wishes and unsupported assumptions in regard to either what is, or what ought to be, the conditions governing education in the schools of the United States, such passages, of course, may be quite persuasive. I seriously doubt, however, if they will be accepted by most Americans who have had much more actual contact with public and religious education in America than has ever been the lot of Dr. Conant.

As one with long and varied experience as a teacher in seven states and every grade, from the first in a country district school to university seminars open only to graduate students, I find Dr. Conant's assumptions on public and religious and private education in the United States unrealistic and almost totally unacceptable.

My own schooling was wholly in public education. I have spent forty years as a teacher in public education and six in non-Catholic private education. While I have never been either a student or a teacher in any Catholic educational institution, I have had a great deal of contact with religious education—including that of a father of six children, all of whom, at various

times, attended both public schools and Catholic parochial schools.

Dr. Conant's program for the near future is laid out in ten suggestions (pp. 57-58) I quote only the first four:

Within a few years the number of adolescents in this country will be 50 per cent greater than at present. Looking forward to that time, I suggest that:

1. We do not expand our four-year colleges either as to number or as to size.

2. We do not expand the four-year programs in our universities; rather, we contract them.

3. We attempt to make a two-year college course (following the regular high school course) fashionable; to this end we might award a bachelor's degree of general studies to the graduates of such colleges.

4. We endeavor to create a climate of opinion in which the length of the education beyond eighteen is *not* considered the hallmark of its respectability.

In explanation Dr. Conant writes:

These proposals contemplate an eventual shift in the educational pattern of the United States. The percentage of an age group attending secondary schools at age 14 to 18 would be, if anything, increased; so too would the percentage of the 18 to 20 year olds attending a local two-year college. But the percentage of the total number 18 to 22 years old enrolled in four-year liberal arts colleges and four-year university programs would be decreased by at least a half. Note, I propose to accomplish this not by cutting back the present size or number of four-year colleges but simply by failing to expand them when "the wave of the future"—the increased number of youths—shall reach their doors.

The content of Dr. Conant's curriculum leading to the bachelor's degree after two years of college work includes "a study of history, the elements of political science, economics, sociology and geography, some illustrations of the methods of the natural sciences, together with a study of literature and the arts conducted with due regard for developing emotional maturity and wisdom." He remarks that his belief was called by a British educator "a naive faith." I suspect that he will find that most American college teachers and administrators will use no gentler word in characterizing this program

as something to be competently and adequately covered in two years of college work.

He does make one recommendation which I feel sure will be heartily endorsed, as it has been for many years, by American educators in both the high school and college field, viz., that the public high schools should pay much more attention to—and provide much better training for—the more intellectually able youth of the country. It strikes me, however, that this wish on Dr. Conant's part is, from the standpoint of practical administration, quite inconsistent with his desire to have *all American children educated together in public schools*.

#### THREAT TO FREEDOM

Throughout this book Dr. Conant urges public schools for all American youth (though he is not advocating legislation to compel all American children to go to public schools). However, the fact that Dr. Conant does not advocate this totalitarian technique does not mean that his position is less a threat to religious and educational freedom in this country. The support of his position and influence for the anti-religious educational forces here, even when limited to the realm of persuasion rather than compulsion, is still a matter which I think should arouse concern in anyone devoted to genuine freedom for education and religion in the United States.

Again and again in his book, as he had done earlier (particularly in his Boston speech of April 7, 1952), Dr. Conant remarks that the local responsibility for education which resides in the various community school boards constitutes an insurance against state-imposed uniformity. He feels that this is adequate protection against regimentation imposed by the government on all American children. He alleges that "each state is the sovereign power in regard to schools." (p.26) This statement may cause readers to wonder if Dr. Conant is familiar with the decision of the United States Supreme Court in

March, 1948, in the famous McCollum case. (333 U.S. 203) In that case, the small city of Champaign, Illinois, conducted a "released time" program of voluntary religious education in public school buildings, taught without public expense by teachers sent in by various denominations, Catholic, Protestant and Jewish. The opportunity to offer such instruction was given for one period a week to any religious group that asked for it. Only those students were released for such classes whose parents made a written request for release. This system had the approval of the state legislature, the trial courts, the state supreme court, the state educational machinery, the school board of Champaign and the parents of over 120 children in the program. It was opposed by the parents of *one* child who was not in the program because his parents chose not to have him there. The Supreme Court of the United States declared that this program constituted "an establishment of religion" (without specifying which religion was established) and was therefore unconstitutional because it violated the First Amendment to the Constitution of the United States. The Court made no attempt to square this decision with total United States history from 1791 to 1948 as written by Congress, Presidents and Supreme Court.

If the Court is to continue to act, as Professor Edward S. Corwin of Princeton said it acted in this case, as a superior Board of Education for the country so far as public schools are concerned, it seems that Dr. Conant should abandon his idea that each state is sovereign in regard to schools. Clearly, local school boards will lack power to carry out the results of the democratic procedures of either state or the locality—if these procedures happen to run contrary to the private opinions of the men on the bench. If this is to be the pattern in our public education, then quite obviously the only opportunity to continue the American traditions of free-

dom of religion and education, so far as schools are concerned, will be found in our religious and private schools.

A particularly unrealistic aspect of Dr. Conant's faith in public schools as against religious and private schools is found in his remark (p.62): "It may well be that the ideological struggle with communism in the next fifty years will be won on the playing fields of the public high schools of the United States." Anyone familiar with the attempts to get the ideology of communism out of American public schools and to prevent more of it from getting into them, as reported in the public press, and the absence of such reports concerning communism in religious and private schools should again be impressed with Dr. Conant's ability to avoid the implications of reality.

Throughout he makes uncomplimentary assumptions in comparing public to non-public education without citing any evidence. He speaks about "communities where antagonistic cultural groups destroy most of the advantages of a comprehensive school." Never does he identify such a community or prove the advantages of a comprehensive public school over any other school. This simple assumption that cultural groups conducting their own schools are *antagonistic* to public schools is completely contrary to the *facts* in many communities where I have lived and worked. He remarks further, "For those youth today are really fortunate who can attend a local public secondary school where boys and girls with a variety of religious and economic backgrounds study and play together." This seems to me a pitifully inadequate basis for judging the quality of any school. Dr. Conant continues: "The majority of young Americans are now enjoying these advantages. That this is so is the principal reason that I for one have confidence in the future of this nation."

I submit that most Americans of much experience with children and schools will say that those are really

fortunate who attend truly good schools, the best schools available. If decisions concerning their children are valid evidence of parents' opinions, then there is widespread belief among Catholics, Jews and Protestants that in some localities the best schools are religious while in other localities the best schools are public.

#### THE CHOICE OF NON-CATHOLICS

One of my colleagues, who called himself an atheist, once expressed his disappointment upon failing to get his son into a Catholic parochial school. I asked him why he wanted his child there. His reply was: "It's the best damn school in the city!" Another colleague and his wife (both regular church-going Baptists), whose school experience included a number of communities, said that the best school their children ever attended was a Catholic parochial school. They had succeeded in getting the children admitted to it in preference to the available public schools. These instances can be multiplied in various sections. I have been told (and I believe) that some Catholic parochial schools would have no room for Catholic children if all non-Catholic applicants were admitted.

Recently I visited a group of Catholic Sisters in a small Southern city with a total Catholic population of 75 persons (not families). These Sisters conduct a school in which they give a complete course from primary grades through college preparation. I asked how this could be, if there were only 75 Catholics of all ages there. The answer was, "Oh, the majority of our students are non-Catholics! They come to our school because so many parents prefer our school to the public schools." While this is a striking situation which probably could not be exactly duplicated in many American communities, certainly in academic circles there are many non-Catholic parents who choose Catholic parochial schools in preference to public schools.

I suppose that most American par-

ents with an informed attitude toward the education of their children want to give them the best education possible. Children cannot be put into cold storage to wait ten years until the local school situation changes to something desirable. Children have to go to school at the right age and they have to go to the schools available to them. Not only that, but thoughtful parents believe commonly that some of their children are better off in one type of school and some in another. The idea that all children are alike and react most favorably to identical school surroundings seems to me a position that can hardly be held by parents of more than one child. The constitution and laws of our land seem universally to agree with the ancient teaching of the Catholic Church and with the principles "implicit in a scheme of ordered liberty" (a frequent phrase in Supreme Court opinions) that the primary responsibility for the upbringing and education of children is the parents'. That Dr. Conant disagrees with millions of American parents of every religious belief and of none is substantially irrelevant.

Dr. Conant's basic position expressed both here in his book and in his Boston speech is this: "The greater the proportion of our youth who fail to attend our public schools and who receive their education elsewhere, the greater the threat to our democratic unity. To use taxpayers' money to assist private schools is to suggest that American society use its own hands to destroy itself." (p. 81) He clearly assumes that if religious schools were not available the public schools would be satisfactory. There are thousands of American communities without religious schools where public schools are deplorable. He offers nothing—literally nothing—in justification of these assumptions. He does remark that the "critics of public schools in the United States should show their colors" (p.79) and he assumes again that those who select religious schools or private non-religious

schools for their children (under the circumstances in which they find themselves at a particular time) are antagonistic to, and critics of, public schools *per se*.

What do the critics (some of them public school teachers and administrators) conceal that should properly be called "their colors?" Such critics usually make quite specific charges and the good ones *always* offer something more substantial than emotional attitudes to back up their criticism.

#### INCONGRUITY

Were Dr. Conant to use his great influence to get his co-critics of religious and private education to show, not their colors, but some *evidence* to back up their criticism and emotional attitudes, he would make a significant contribution to educational discussion in this country.

Dr. Conant was reported (*New York Times*, February 4, 1953, p. 14) as having told the congressional committee considering his nomination to the post of High Commissioner to Germany that his Boston speech of last April was "in no way anti-religious" and was not "against anything." I challenge the accuracy of both his statements. His Boston speech and the book under review are both unmistakably "against religious schools" and are therefore clearly anti-religious *in one way*, viz.: they are *anti-religious* education.

If Dr. Conant believes what he says and is *not* against religious education, he ought to be. He ought to be against any system or practice which in his opinion constitutes a threat to American democracy or democratic unity, and clearly he should be against the existence of any system which, if expanded by public funds or otherwise, would destroy American society. If not, he must be lacking in a proper devotion to American democracy. As *The Pilot* (Boston diocesan paper) remarked April 26, 1952, on the Conant speech, if the independent or parochial school "is

genuinely anti-democratic, it not only should receive no tax funds or government encouragement, but it should in simple truth be destroyed. We simply must not ask that 'American society use its own hands to destroy itself.'"

"If a religious group starts a school in a community," writes Dr. Conant (p. 84), "it is difficult for the promoters to avoid showing a derogatory attitude towards a rival public school." If a citizen in a free society thinks for any reason at all that the available public school is unfit for his children, why shouldn't he show a derogatory attitude toward that school? Some public schools are very bad indeed, and if Mr. and Mrs. Jones live in a community with a poor public school system and have a family of children who soon have to enter one school or other, their promotion of a religious school in their community, based on a derogatory attitude toward the public school, would be an entirely proper, public-spirited action.

Dr. Conant exempts colleges and universities from his attack on religious and private education. Concerning this aspect of his Boston speech, Dean James Pike of the Episcopal Cathedral of St. John the Divine wrote (*New York Times*, April 12, 1952): "For three days running a bitter attack was made on those who would seek to build education on religious convictions and allegiances because it was felt that such education interfered with the primary allegiance, American democracy. . . . Those educational administrators who attack us are really attacking religious freedom and in joining the attack the president of a private university is really sawing off the limb on which he sits."

The inference seems legitimate that if a non-public high school is a threat to American democracy, then Harvard University as a great non-public university must be a much more potent threat. Dr. Conant's answer to this point (as anticipatory rebuttal) is entitled to a grade of exactly zero. He writes (p. 85): "'If a private college is worth sup-



porting, why not *all* private schools worthwhile?' it is asked. This argument misses the point at issue: namely, the value to our society of a school enrolling essentially *all* the youth of a community." If this is the *issue*, why not argue it instead of assuming it? In the conduct of orderly and competent controversy, in courts, legislatures, college faculties and elsewhere, the *issues* are the vital matters which require *proof*. They have to be *debated*, not assumed.

In fact, Dr. Conant's whole comparison of religious and private education with public is an elaborate "begging the question"—assuming the precise matters which must be proved in order to validate the position taken.

#### ASSUMPTIONS AND UNREALITY

Probably the climax of this book is in the following statement (p.79): "Therefore, I think it is only fair to insist that the critics of our public schools should make clear their stand on two important points. To each one who questions the performance of our public schools, I would ask the question: 'would you like to increase the number and scope of the private schools?' If the answer is in the affirmative, I would then ask a second question: 'Do you look forward to the day when tax money will directly or indirectly assist these schools?' If the answer is again in the affirmative, the lines have been clearly drawn and a rational debate on a vital issue can proceed." Dr. Conant would answer both these questions in the negative.

In my opinion, neither question can be answered by responsible and informed persons in either a flat "yes" or a flat "no." How can there be a general answer universally applicable to the thousands of widely varying American communities, in regard to the desirability of increasing the number and scope of private schools? Where? When? How? Under what conditions? The answers to these questions not only must (so long as we remain a free society) but *should*

depend solely upon the opinion of the people in any given civic unit as to whether or not increasing the number and scope of private schools would improve the opportunity for the kind of education they want their children to have. In some communities, and there must be thousands of them, religious and private schools do a better job than public schools. This is not only true now, but probably will be true for many decades to come, and again parents can't wait decades before sending their children to school. The assumption that if there were no private and religious schools here, there would be everywhere good public schools (at least good enough for other people's children) is not even entitled to be damned by the faint praise of "wishful thinking." It seems to result from an avoidance of both information and thought.

The second question seems clearly as impossible to answer with a simple "yes" or "no" as the first. Asked whether he looks "forward to the day when tax money will directly or indirectly assist" private and religious schools, a person should demand a bit of specificity before replying. How much money? From what sources? For what purposes? On whose approval? With what supervision? What is the alternative? And what is meant by "directly" and "indirectly?"

Anyone aware of the history and current status of education in the United States can look around and see instances when tax money has been, and is being and will be, used to assist religious and private schools. Every state in the union has used tax-supported facilities and personnel to assist religious schools in *some* ways constantly from the day of origin until today. Tax exemption and compulsory attendance machinery are substantially universal methods of giving public assistance to religious schools. And there are others used in many states.

Although Dr. Conant refers frequently to possible "support" of non-

public schools by taxation and implies that there is a current campaign to get "support" (undefined) for religious schools, I know of no such campaign. I am confident that Dr. Conant knows of none at the present time and I seriously doubt if there has ever been in this country a responsible expression from any educational or religious authorities advocating for religious schools unqualified, general and full support such as the public schools have.

To what extent, under what circumstances, for what purpose, sometime, somewhere in America, some civic unit should be asked to give more assistance to religious schools than is now being given, and whether I or anyone else would approve or disapprove seems to me wholly impossible for anyone to prophesy. Dr. Conant, and those who recently made a public statement to the effect that the Catholic Bishops now should guarantee that never would direct support of Catholic schools be sought, are asking a question on which no one today could give more than a guess. The Bishops could no more give such a guarantee than the present administration in Washington could give a guarantee that the federal budget will be balanced in 1983. Further, they are showing a lack of faith in American democracy. No civic unit can ever give support to Catholic, Episcopal, Jewish, Baptist, Lutheran or other type of religious school unless the majority of the community want to do it. If they want to, and can do it legally under the constitutions and laws of the democratic system in which they live, whose business is it? Those who live in a democracy always live dangerously—in danger that they may find themselves in the minority. The notion that a single religious group, as Catholic, Protestant or Jewish, has only one attitude on such public assistance is complete nonsense.

#### FALSE ACCUSATIONS

Today thousands of American Catholics and thousands of Americans in dif-

SEPTEMBER, 1953

ferent denominations consider their religious schools to be 1. expressions of our prized religious and educational freedom, 2. as fine a contribution to American democracy as the public schools and 3. quite guiltless in the matter of Dr. Conant's uncomplimentary and unsupported assumptions. The motives, procedures and results that are generally characteristic of these religious schools are being widely misrepresented. These inaccuracies are often quite naturally accepted as the truth, on the basis of the position and reputation of the men who make them. Such acceptance, plus the fact that Dr. Conant is probably the most influential opponent of religious education in the U. S. today, seems to demand that we challenge the validity of his assumptions and the accuracy of his alleged "facts." If false assumptions and unsupported charges go unchallenged, our society may find itself back in the days of bitter religious strife. For there are others besides Dr. Conant in this campaign.

In the Boston meeting (according to Benjamin Fine in the *New York Times*) after Dr. Conant had taken his position that religious and private education threaten American unity, he also said that a dual system of education—religious and public—is endangering "the American principle of a single public school system for all youth." Clearly there is no such American principle and there never has been. Government-controlled education for all youth is a necessary aspect of all dictatorships. It is the antithesis of an American principle. Further, non-public schools, substantially all of them religious, were the only schools known to the founders of this country and to its people throughout its early history. Even the public schools in America were, for generations after their beginning, essentially Protestant schools at public expense.

In spite of all this, Dr. Oberholser of Denver, President of the Associa-



tion of School Administrators, in joining forces with Dr. Conant, was reported as saying that the "*philosophy* back of non-public schools is *dangerous*." If this is true, religion must be a danger to America. I should like to see the evidence on which one arrives at such a conclusion. Was religious education an enemy of national unity and American democracy throughout the early days of this country? Is unity and democracy absent from all the countries outside the Iron Curtain which have more than one system of education for all youth?

The campaign of accusation without evidence still is going on.

The newspapers quoted Professor John K. Norton, head of the educational administration department at Teachers College, Columbia University, as saying to an Atlantic City meeting of the American Association of School Administrators February 18:

The fundamental principle that a man shall be considered innocent until proved guilty has been distorted until mere accusation, and sometimes the falsest of accusation, serves virtually both to convict and punish.

Dr. Norton should know that groups of people and formal organizations, no less than the individual, are entitled to the observance of the same fundamental principle of all decent societies. But he himself failed to follow the principle in his very next quoted words:

Public education is not merely the subject of honest examination and criticism, which is good for it. It is the object of a conspiracy which seeks nothing less than its replacement by a fragmented system of schools organized along the lines of our religious and social cleavages.

Conspiracy is a bitter word.

If Professor Norton knows of any such conspiracy, he should name the conspirators and expose them, and he should give the basis for his accusation. Such an irresponsible attack on fellow Americans who happen to differ with him on *educational administration* is an exact parallel of the current communist attack on the United States and

of the mouthings of the worst opponents of public education. This is the sort of agitation which a century ago led to the burning of convents, churches and schools in the bigotry riots. Unless this sort of rabble rousing ceases to be accepted as educational deliberation, "it can happen here" once again.

So long as we remain potentially a free society it is inevitable that parents will differ in regard to the education they want their children to have, and they will have the kind of education for their children which they want if it meets common standards of basic knowledge and skill.

The way to stop the idea of "divisiveness" in America is to stop *pretending* that the very heart of American freedom inevitably promotes divisiveness—stop *pretending* that we cannot have unity without uniformity, stop *pretending* that there is something evil in the American concept of a complex society of cultural pluralism, of the right to be different, in short in our basic concept of freedom. Whether Drs. Conant, Oberholser, Norton and their fellow workers like it or not, so long as America preserves the rudiments of a free society we are going to have religious schools. We shall probably have more and more of them so long as the Supreme Court continues to distort the Constitution in order to enforce total and absolute secularism on the public school system. Both religious and public education have great contributions to make to our complex culture. All people who believe in our diversified culture and who believe in American freedom and American democracy, personal freedom, religious freedom, and freedom of education, should recognize the fact that we are going to have both religious and public education in this country and should work for the improvement of both kinds of schools. We should have an end to epithets, accusations, false charges and to drifts toward totalitarianism in the name of liberty.

# B O O K S

**THE MODERN CITY.**—By Svend Riemer. Prentice-Hall, New York, 1952, 477 pp. \$7.35.

Svend Riemer, professor of sociology at the University of California, draws together dozens of pioneering social studies and integrates them into a concentrated and scholarly anatomy of the city. The method of analysis is largely functional, and the reader is made to realize the highly mobile and changing nature of the elements in urban society.

The author frames much of his material in the psychological terminology that is so popular with social scientists today. Urban life is analyzed in terms of "behavior reactions," "social distance," "deviant attitudes" and "social pathology." References are from the new lexicon of non-moral terms that imply lofty analytical detachment. Impartial narration and citation dominate the chapters, and conclusions are achieved by indirection after the simple amassing of references.

The total impression left by the book is that we are desperately far from solving the urban problems. Certain outstanding problems have become even more aggravated in recent years. Of the slum Riemer says, "It is not primarily a way station to success anymore. It has more and more become a receptacle for the driftwood of urban failure." In transportation, housing, leisure, personality and social grouping strains of unresolved conflict and complexity have increased. Quoting the adage of the Middle Ages that "stadtluft macht frei" (city air makes free), the author emphasizes the freedom that the city has brought. But he elsewhere says, "The freedom of the city pertains primarily to the private lives of the urban population." Social use of the freedom and power of the urban environment is taking the form of mass diversion and uniformity rather than of creative innovation. "Social planning as such is without either purpose or direction," Riemer says, and he rightly points out the political dangers of such a vacuum.

Prior to the full description of metropolitan life, the author states with a resolute optimism worthy of Bertrand Russell: "In the aggregate of the modern city, the horizon of human achievement is without

limit. Through co-operation in the urban way of life, we can participate in the mastery of our own destiny, in the control of those natural resources which our modern science and technology have unleashed." Fifteen hundred years ago the wise Bishop of Hippo wrote in a vein that seems more suitable to men confronted by a sociology such as that which is so well detailed by Riemer: "For, in general, the city of the ungodly, which did not obey the command of God that it should offer no sacrifice save to Him alone . . . could not give to the soul its proper command over the body, nor to the reason its just authority . . ."

The examination of the present day city, which "functions as the climax area for the damages of modern industrialization," is a difficult task. Riemer, despite the dissents registered above, has met the task with high competence. Two valuable features of the book, which suit it admirably for textbook use, are the skillfully selected readings and problems at the end of the chapters.

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Philadelphia

**THE FUTURE OF CITIES AND URBAN REDEVELOPMENT.**—Coleman Woodbury, ed. University of Chicago Press, Chicago, 1953, 764 pp. \$9.00.

**URBAN REDEVELOPMENT: PROBLEMS AND PRACTICES.**—Coleman Woodbury, ed. University of Chicago Press, Chicago, 1953, 525 pp. \$7.50.

These two volumes are products of the Urban Redevelopment Study (URS) financed by the Spelman Fund. Together they present a philosophy of urban redevelopment, the results of empirical studies, methods of research, programs for action and exhortation to do something about it all.

Their general contents may be further described thus. *The Future Of Cities* opens with half a dozen essays of a rather general character. In Part II 200 pages are devoted to industrial location, theory, practice and specific research projects. Part III deals with the urbanite, his wants, ideas and attitudes, with specific reference to housing. Part IV considers local gov-

ernment, especially the significance for urban redevelopment of the fact that we do not really have unified metropolitan governments in the United States. Finally, Part V is devoted to background and prospects.

The second book, *Problems and Practices*, is based more directly on the investigations of URS. It makes a strong case for painstaking study of a local situation before undertaking a redevelopment project. It outlines, albeit less definitely than might be desired, methods of inquiry. As guides to administrators it offers detailed discussion of population densities, private or restrictive covenants, code enforcement, reconditioning, conservation, eminent domain and relocation of families displaced in urban redevelopment.

On the whole this is a very valuable pair of books. But their cost will compel many readers to use them in libraries. The student of urban life, be he sociologist, economist or political scientist, may be a bit disappointed with some aspects of these volumes. Having been written by several different authors, integration is incomplete; repetition and overlapping occur. Some data are rather old, for example, cost tables in *Problems and Practices* (p. 136) were compiled in the 1920's. Some authors indulge in glittering generalities that are too vague to be useful. Thus in *The Future of Cities* we read about "the social values to the individual" (p. 35), "large-scale vs. human values" (p. 49), and that "glutted with indispensable mechanical contrivances, the living and working environment is deteriorating in inverse ratio to the progress of technology" (p. 75). We find also some generalizations inadequately supported by reliable data and sound analysis. For example, in *Problems and Practices* (p. 203), it is stated that "excessive densities and overcrowding help to produce . . ." inadequate recreation facilities, family maladjustments, crime, accidents and movements of population.

On the other hand, these books contain some good summaries of empirical research, careful discussions of programs of action and shrewd observations of various kinds. Two of these observations deserve to be quoted. "We need to give fresh thought to the cliché of the 'neighborhood,' to the fetish of 'stability.'" (*The Future of Cities*, p. 50.) On page 103 of the same work Mr. Woodbury speaks of "the insufficient attention given to *processes* of growth, development, decline and decay in cities." (Italics the reviewer's.)

STUART A. QUEEN  
Washington University

THE AMERICAN CITY.—By Stuart Alfred Queen and David Bailey Carpenter. McGraw-Hill, New York, 1953, viii, 383 pp. \$5.50.

In this book another valuable work of integration appears in the field of urban social studies. Using various study techniques the authors attempt to test fundamental hypotheses concerning the urban way of life. Because of the heavy reliance upon sociometry the book assumes a technical character that makes it somewhat unsuitable for persons with a general interest, but highly stimulating for those familiar with statistical methods of analyzing city problems.

The major object of the authors is to construct a demographic and ecological scale for measuring the degree of urbanism. It is posited that urbanism can be defined in terms of behavior and relationship scores and statistical indices which will illustrate a continuum from rural life up to the ever more distinct type of living peculiar to the metropolis. Using field studies, correlations and quantitative measurements the authors analyze social contacts, group relations, social control, mobility and other topics.

This book shows why the city and its super-child, the metropolis, have become "the central feature of our civilization" by a careful uncovering of complex causes. The continuing failure of social directors to even recognize the nature of urban changes, let alone deal with them, is pointed out. In the examination of the monetary costs of urban blight and rehabilitation it becomes obvious that the values involved are much more comprehensive than dollar estimates. The norms producing stability in communities, which are treated in the chapter on neighborhoods, depend on profound moral decisions. The social planning that the authors advocate cannot be left to the political sphere, for attempts to restore certain of the values would surely prove beyond the competence of democratic government. What has been lost, as the reference to the difference between European and American Polish communities (Chapter 10) shows, is a bond and a moral consensus based in the past on land, kinship, long associations and a code extending to particulars. Our social movement, both vertical and horizontal, is still simply too rapid for us to control. Although basic codes are commonly observed in fundamental behavior, in particulars we have let a heritage of values splinter away in the mechanical thrashings of our industrial age.

The authors confuse (p. 304) the effect of mere church membership with the effect

**SOCIAL ORDER**

of actual organized effort made by churches on the urban scene. Because the former is not always great, they overlook the great service of the latter. Admitting a scarcity of data on the whole area of religious influence on the community, they regret "doctrinal disputes" and commend churches to work on social problems and the new panacea, "human relations." In stating that a new social philosophy is required before our cities can be redeemed, the authors unwittingly serve notice on Christians that our Word is terribly far from being the law and guide in our social life.

J. DENNIS CLARK  
Philadelphia

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**THE AMERICAN FAMILY.**—By Ruth Shonle Cavan. Thomas Y. Crowell Company, New York, 1953, xiv, 658 pp. \$5.

Since Cavan's earlier *The Family* is so well known, it might be well to point out at once that the present work is no mere revision but rather a successor to it. The underlying thesis in this treatment of the family is that, since the family develops its ideals and forms in interaction with other parts of the social order, rapid social change results in unequal rates of adjustment between these ideals and forms and other social institutions.

Part I develops the hypothesis that the transition from an agrarian rural to an industrialized urban society has produced nine unsolved "issues" in the field of family relationships. These "issues" represent cultural lags in the sense that consensus has not been achieved because a people's value system has not had time to catch up with their behavior. Part II discusses the importance of social classes and ethnic groups for family life, pointing out that they can be sources of further conflicts between values and behavior patterns.

In Part III, subjects pertinent to marriage and family life from adolescence to old age are fully discussed. This treatment of the family cycle is organized around three concepts: changing concepts and values, roles and their coordination and the satisfaction of personal needs. Contemporary trends toward greater integration of the family into the social organization and of increased integration within the family are briefly examined in Part IV.

This text is clearly and interestingly written. The author displays remarkable skill in summing up and presenting pertinent research in the field. As in most texts on marriage and the family, the chapter on "Love and Marriage" is somewhat

unsatisfactory. The difficulty here arises from an inadequate concept of human nature with the consequent inability to define the role of *person* in the development of personality.

Although the treatment of the origins of conflict in contemporary marriage and family relationships is excellent, at times the author seems to imply that value systems stem from social institutions or, at least, that values should be changed to conform with behavior. It seems scarcely necessary to point out that there are values and values. It is obvious that some rural family "values" must undergo change in an urban environment, but this does not imply that all family values are relative. Nor is it necessarily the part of social wisdom to suggest that adaptations to an industrial environment must be achieved by a change in the value system—it is possible that a society dominated by its economic system can create conditions which make it impossible for the family to function satisfactorily. Adaptation under such conditions is adaptation to chaos.

This excellent text is a welcome addition to the literature in the field. Its clear style and broad coverage render it equally useful as a text and as a reference book.

JOHN L. THOMAS  
Institute of Social Order

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**MARRIAGE, MORALS AND SEX IN AMERICA.**—By Sidney Ditzion. Bookman Associates, New York, 1953, 440 pp. \$4.50.

Despite its relatively peaceful past, few countries have harbored more "reform" movements than has the United States. Particularly during the nineteenth century, old men dreamed dreams and young men saw visions. In this book, the author selects for treatment one constantly recurring theme in the history of these movements—sex and its significance to society and the individual. This approach, which stresses the work of reformers, gives the book the appearance of being little more than the study of the lunatic fringe in American society.

It is that, to be sure, but as the story unfolds two significant facts emerge. First, the drive for sexual reform was closely connected with the drive for social reform. It is interesting to note that although most of the early reformers in both cases were "crackpots," many of the ideas they advanced gained wide acceptance a generation or two later. Second, questions like marriage and divorce, the education of women, women's rights in the family and in so-

ciety, birth control and sex education are all closely interrelated.

Fundamentally, of course, a given sexual code represents a value system implemented in definite social structures. In America there has been no consensus in sexual value systems, and social structures have been undergoing rapid change. The resultant chaos is interestingly portrayed in this book.

The author appears somewhat less than objective in dealing with the Kinsey Report. Although he deplores its "unscientific" use by popular writers and journalists, he fails to mention that the quite unorthodox campaign organized to sell the Report was aimed not at the "professional workers," for whom Kinsey pretended to be writing, but at the general public.

This book is written for popular consumption. It contains an interesting and worthwhile account of one area in the development of American thought.

JOHN L. THOMAS  
Institute of Social Order

READINGS IN MARRIAGE AND THE FAMILY.—Edited by Judson T. Landis and Mary G. Landis. Prentice-Hall, New York, 1952, xv, 460 pp. \$5.65.

Although this collection of readings purports to present all views that can help to an understanding of marriage and the family, actually it is limited to secularistic selections. Out of over seventy-five articles, not one is from a Catholic source, nor is there one that presents even a Christian viewpoint.

This omission seems especially glaring in the section on "Standards of sexual behavior." All three who discuss "what is acceptable . . . in sexual behavior" are in favor of greater freedom in extramarital sexual experiences. The most conservative of the three, Yale anthropologist Murdock, is at the same time the only one professedly anti-Catholic in his supposedly scientific treatment. Among other things he says: "It is difficult to conceive of a less reliable source of guidance on sexual matters than a celibate priest, since his vows practically compel him to choose between hypocrisy and perversion" (p. 404).

In the other sections, most of the articles keep pretty strictly to objective observation without evaluation. But even much of this would be dangerous reading because of the authors' taking for granted such practices as artificial birth control and divorce with remarriage.

For the more mature reader, the volume might be of use as representative of sec-

ularistic views on marriage and the family, and as furnishing occasional good natural arguments supporting sound doctrine. For a sociologist, it is a handy collection of the better-known articles from secularistic sources, most of which should be already familiar to him.

JOSEPH J. FARRAHER, S.J.  
Alma College

YOUR TEEN-AGERS: How to Survive Them.—By Alvena Burnite. Bruce, Milwaukee, 1952, xiv, 167 pp. \$2.95.

Alvena Burnite, a trained social worker who is the mother of three teen-agers, has produced a readable, interesting free-from-jargon collection of helpful hints for parents of adolescents. The parent is first advised to examine himself, then is led to an understanding of the emotional needs of the "teener." Then follow discussions, spiced by illustrations from the author's practical experience, of many problem areas including recreation, clothes, responsibility, language, school, sex instruction, necking, petting and dating.

In homes where parents have never developed a sympathetic relationship with their children, the difficulties of dealing with them when they reach adolescence will be magnified. Therefore, the book is recommended for all parents—the earlier they read it and follow its advice, the greater the chance that they will fulfill their responsibilities well.

GERALD J. SCHNEPP, S.M.  
St. Louis University

DIVORCE: A RE-EXAMINATION OF BASIC CONCEPTS.—*Law and Contemporary Problems*, School of Law, Duke University, Vol. 18 (Winter, 1953) 106 pp. \$1.50.

This symposium re-examines some basic premises to the present law of marriage and divorce and considers proposed reforms. The first paper, "Trends in Marriage and Divorce Laws of Western Countries," by Max Rheinstein, is an excellent historical treatment. He points out that two major trends—secularization and liberalization—oppose traditional Christian concepts of indissoluble marriage.

In "Spiritual Values and the Family Court," Bishop Eric MacKenzie warns lawyers that legal reform will do little good if American public opinion remains unchanged. Articles on the family court, the role of the social worker and the marriage counselor are suggestive. Judge Paul Alexander's article pleading for non-



adversary proceeding in the divorce process seems somewhat loosely thrown together.

It is encouraging to see members of the legal profession take an intelligent interest in divorce problems. Surely, in no other area has the past performance of judges and lawyers heaped greater ridicule and opprobrium upon their profession.

JOHN L. THOMAS  
Institute of Social Order

**PROBATION AND SOCIAL ADJUSTMENT.**—By Jay Rumney and Joseph P. Murphy. Published for Essex County Probation Office, Rutgers University Press, New Brunswick, N. J., 1952, xvii, 285 pp. \$4.50.

This book was written as the result of a study made in Essex County, New Jersey, of the first thousand persons placed on probation in that county in 1937. It is a comparison of the social behavior of a group of people at two different points of time, in 1937, when they were placed on probation and in 1948 when they were located and interviewed.

Dr. Jay Rumney, professor of sociology in the Newark College of Arts and Science of Rutgers University, and Joseph P. Murphy, chief probation officer of the Essex County Probation Office in New Jersey, directed the research project. A grant from the Davilla Mills Foundation made the three-year undertaking possible.

The outcome of probation in this study means, according to the authors, the present adjustment of the subjects to a number of basic areas of social life, such as, physical and mental health, family and economic life. A successful outcome refers to the quality of his whole life as he lives, works and participates in the community. The book is an innovation in that it has attempted to assess the value of probation far beyond the term of probation. The wealth of material accumulated through personal interviews, probation records and assistance from other social agencies has been presented in a readable, interesting manner without too much insistence on statistics.

The reader must bear in mind that this study, like all localized research projects has its limitations in the selection of material, facilities available and techniques of procedure. Furthermore, probation continues in most instances for only one year and that adjustment eleven years later is more than a function of probation. The methods presented for improving probation are, for the most part, objective. In the whole volume there is no consid-

eration given to any spiritual or religious values. The data procured indicates "religious membership and participation, not depth or sincerity of belief."

In the general summary, which touches lightly upon a broad program for community betterment including elimination of slums, improved medical care, vocational training, the authors conclude with the statement: "there is an urgent need of greater recognition by the correctional worker and citizen alike of the dignity and worth of each human personality and his place in a democratic society." These are weighty words and if they bear fruit only in Essex County, the book will have proved its worth.

PAUL F. KOPROWSKI  
College of St. Teresa  
Winona, Minn.

**OUT OF STEP.**—By Joseph Trenaman. Philosophical Library, New York, 1952, xx, 223 pp. \$4.75.

During World War II, the British army tried an experiment designed to help young soldiers who had failed to fit in with disciplinary requirements and who were drifting into delinquency. Trenaman was in charge of education in one of these "Special Training Units" and he here reports on a sample of 200 of these young men.

Although the study provides some insights into delinquent behavior—mainly through the liberal use of case materials—war-time pressures prevented an ideal research design. There was a control group but it could not be studied with the same intensity as the special trainees.

The final listing (p. 199) of 26 factors "strongly associated with delinquency" is therefore rather disappointing. The list—made up for the special trainees but not the controls—comprises the usual environmental factors which students of delinquency have been toying with for years: broken homes, poverty, abnormal parent-child relationships, overcrowding, truancy and so on. What the study does not explain—in common with its many predecessors—is why others with similar backgrounds made a satisfactory adjustment.

The most hopeful aspect of *Out of Step* is that the method of treating the men like human beings and with some permissiveness resulted in success—by army standards. About 54 per cent of them were rated as satisfactory soldiers from the time they were returned to their units until their discharge from the army. This is a lower rate than the California Youth Authority reported after five years of its somewhat similar experiment with young civilian delinquents. Both experiments

seem to show that the majority of young offenders can be saved from a life of crime by humane treatment.

GERALD J. SCHNEPP, S.M.  
St. Louis University

**THE TREATMENT OF THE YOUNG DELINQUENT.**—By J. Arthur Hoyles. Philosophical Library, 1952, viii, 274 pp. \$4.75.

This is a clear, readable presentation of some of the basic problems in criminology and penology with a special emphasis on the young offender. The author, a Protestant clergyman in England, points to the lessons of history and the findings of modern science in the light of Christian principles, as a means of encouraging a more humane treatment of the delinquent.

Reviewing and criticizing various theories on crime and criminality, the author reaches moderate conclusions, holding for freedom of the will and individual responsibility, while not omitting the influence of environment. His presentation of the changes which have taken place during the last hundred years in the reaction of the community to juvenile delinquency is detailed and enlightening. Although he writes particularly about conditions in England, studies from other countries are included. It is interesting to note how many advances in penology have had their origin in America.

A few theological misconceptions tend to mar an otherwise excellent book. For instance the notion of a temporary hell is adduced to prove the uselessness of all punishment in the treatment of delinquents.

JOHN R. MCCALL, S.J.  
Weston College

**CRIME IN MODERN SOCIETY.**—By Mabel A. Elliott. Harper, New York, 1952, 874 pp. \$6.00.

*Crime In Modern Society* is a comprehensive and suitable text book for the student of penology and social pathology. The preponderance of charts, statistics and numerous historical sketches, seems to be justified because of the varied nature of the subject matter.

The author is well qualified, because of her long years of research work and teaching experience, to expound the many phases of the intricate subject of "crime." Nor does she limit her studies to modern crime, for we are likewise informed about the development and changes that took place in the history of crime in many countries.

When we come to *Crime in Modern Society* we find ourselves still perplexed with

many theories notably in the field of psychology which seem to take too much for granted. The author wisely points out (p. 643) that since much of the process of reformation (in penal institutions) must come from within, it is part of the chaplain's function to stimulate the prisoner to a decision to embark upon a moral and upright life. To which we might add—transformation cannot be accomplished unless there is co-operation on the part of the inmate. This undoubtedly is still the most important problem we have to cope with.

The last section of the book, which treats of crime prevention, is especially appropriate. How to prevent crime is probably more important than the question of taking care of the criminal. It is consoling to know that more and more civil and religious authorities are fully aware of the primary phase of crime, namely how to prevent it. We recommend this book for serious study.

ANTHONY N. GLASER, S.J., Chaplain  
Penitentiary of the City of New York

**CONTEMPORARY SOCIAL PROBLEMS.**—By Harold A. Phelps and David Henderson. Prentice-Hall, New York, 1952, xii, 536 pp. \$6.65 (\$5 to schools).

This fourth edition of a well-known textbook in social problems contains considerable revision but few significant changes or additions. The authors' primary concern is the clear delineation of what they consider the principal social problems of our day.

The book is somewhat weak in its theoretical framework and a few of the chapters could profit by more adequate references to contemporary research in the field under discussion. On the other hand, the text contains a wealth of material for study and classroom discussion.

JOHN L. THOMAS, S.J.  
Institute of Social Order

**CURRENT SOCIOLOGY: International Bibliography of Sociology.**—Vol. I, No. 1, Columbia University Press, New York, 1952, 81 pp. \$1.00.

In *Current Sociology* the International Sociological Association plans to alternate its issues between bibliographies and trend reports on subjects of particular importance in the sphere of sociology. The present issue contains a classified bibliography of sociological publications that appeared between the first of January and the last

**SOCIAL ORDER**



of June in 1951. This first issue makes no claims to be exhaustive, but the authors hope to supply any important omissions later. A glance at sources reveals that the survey overlooked the *American Catholic Sociological Review* and *SOCIAL ORDER*. If the coverage is made more complete, this could be a valuable aid to scholars.

JOHN L. THOMAS  
Institute of Social Order

#### METHODS IN SOCIAL RESEARCH.

—By William J. Goode and Paul K. Hatt. McGraw-Hill, New York, 1952, vii, 386 pp. \$5.50.

This book aims to make basic logic and the research procedures of modern sociology understandable to undergraduates. Consequently, the first eight chapters deal with more basic and general problems of the relation between the foundations of science and social data. The remaining thirteen cover some of the empirical tools of sociological research. As competent research experts themselves, the authors have clearly in mind the type of training that should be given.

A few statements in the opening chapters are confusing. We are told that "science is a *method of approach*," but its purpose is "to understand the world in which man lives." (p. 7) On the other hand, the student is cautioned to be a contented solipsist—the fundamental postulates of science such as: the world exists, we can know the world, we know the world through our senses, phenomena are related causally, are "true" because we wish them to be true. (p. 20) Shades of Berkeley! One wonders how much longer this fad is going to run in the social sciences. Fortunately, the authors do not despair of their intellects in the remainder of the book.

This is an excellent introductory text, useful to the student and lay citizen alike. Granted the prestige of the "scientific study" in contemporary society, some knowledge of social research methods seems indispensable.

JOHN L. THOMAS  
Institute of Social Order

#### ESSAYS IN THE SOCIOLOGY OF KNOWLEDGE.—By Karl Mannheim.

Edited by Paul Kecskemeti. Oxford University Press, New York, 1952, viii, 327 pp. \$6.

The present volume, a collection of six articles published between 1923 and 1929, is a summary of Mannheim's contributions to the subject. As a matter of fact only

the first three essays are properly concerned with the effects of society and history upon human thought, the remaining and more satisfying portion deals with competition, economic ambition and the problem of generations.

All the essays are of some value in that they point up the complexity of the problems involved and the subtle, yet frequently overlooked, methodological assumptions which enter into their solution. An apparently clear formulation of issues and approaches is not, however, buttressed by either documentation or application which would permit an evaluation of the author's own theories.

While the essays devoted specifically to the sociology of knowledge are in themselves indirect illustrations of the phenomena under study, they suffer from a certain ambiguity, especially in the use of such terms as "meaning," "concept," "rational." Numerous passages leave one with the impression that "concept" means "word" and the editor, who has contributed a useful introduction, admits that despite the author's numerous distinctions, the theory is at base relativistic, slightly pragmatic and perhaps deterministic, though the last point is open to debate.

If the book is read with these suspicions in mind, it can be a useful introduction to the complex problems of socially conditioned knowledge as well as to the numerous theories which have been advanced as explanations of the facts. In any event it opens up a series of questions passed over in great part by American thinkers.

T. GARRETT, S.J.  
Weston College

#### AN INTRODUCTION TO SOCIAL SCIENCE.—Editors: Arthur Naftalin,

Benjamin Nelson, Mulford Sibley, Donald Calhoun, Andreas G. Papandreu. J. B. Lippincott, Chicago, 1953, 1129 pages. No price.

This voluminous collection of readings has been compiled by the editors to help integrate social science materials in a basic program of general education.

An excellent reference volume, this work is divided into three books based upon the principal enduring and recurrent problems or themes in man's multi-faceted life. Thus Book I is devoted to the theme, *Personality: The Human Individual and the Patterns of Culture*. It deals with man's most basic problem, that of achieving and maintaining a well-integrated personality in our complex society where individuals are shaped, to a large extent, by their relationship with other human beings and by the

institutions which constitute their contemporary world. Book II is entitled *Work: Division of Labor, Cooperation and Conflict in Modern Society*; it concerns itself with man's persistent needs and transitory wants, with the methods which he has devised to satisfy these demands through the formation of groups in a social and political economy. In Book III, the reader's attention is focused upon the central issue of the entire volume, namely, the nature of associational processes, of cohesions within and interactions among groups, and the maintenance of a sense of "belongingness" in society. This concluding section, therefore, is appropriately titled, *Community: Group and Person in the Modern World*.

The editors assume the value position that the social sciences are most fruitfully pursued in close connection with one another and also with the humanities, since they all purport to treat of human nature in society and culture. Readings of professional social sciences, therefore, have been supplemented by those of poets, philosophers, jurists, novelists, theologians. The long roster of eminent scholars who have contributed to this compendium includes such familiar names as Plato and Aristotle, Marx and Engels, Shakespeare, Malthus, Mill, Berdyaev, Henry George, Peter Drucker, Reinhold Niebuhr, Bertrand Russell, Clyde Kluckhohn, Clark Wissler, William G. Sumner, William F. Ogburn, Roscoe Pound, Malinowski, Ruth Benedict, Frank Notestein, Talcott Parsons, William James, Freud, Jean Piaget, Thorstein Veblen, Harold Lasswell, Harry Elmer Barnes, Burleigh Gardner, George Orwell, C. Wright Mills, Jean-Baptiste Say, Paul Samuelson, Roger Tawney, H. G. Wells, Elton Mayo, Toennies, Cooley, Redfield, Louis Wirth, W. Lloyd Warner, Gustav Le Bon, Ernest W. Burgess, MacIver, Weber, Stalin, Mussolini, Woodrow Wilson.

*An Introduction to Social Science* would be of particular value to the sociologist teaching and studying courses in principles of sociology, sociological theories and social psychology, since the content of the readings is most heavily weighted in these areas. With purpose the readings combine theory with case histories, descriptive material and practical illustrations, so that they appeal to any reader. The only important deficiency of the book is the absence of any formal, systematic treatment of social science methodology, a deliberate omission on the part of the editors, since they feel that "methodological problems are most effectively treated at the undergraduate level in connection with and incidentally to the substantive analysis." The comprehensive list of selected references,

the introductory notes, and the provision of separate indexes for names and subjects are features which recommend this volume to social scientists.

MARY JO HUTH  
Saint Louis University

THE SCOPE AND METHOD OF SOCIOLOGY.—By Paul Hanley Furfey. Harper, New York, 1953, xii, 556 pp. \$5.00.

The appearance of this book on the scope and method of sociology fills a big gap in sociological literature. Of course, books on the subject do exist; but the majority are confined to the technical aspects of the sociological procedure, while other ones (e.g., F. Kaufmann's *Methodology of the Social Sciences*) are works of a logician without feeling for the realities of the sociologist's trade. Father Furfey's book is one in which logic, more particularly, the logic of science, meets sociology halfway.

This is especially true of the first half of the book devoted to "metasociology," i.e., to a set of propositions allowing one to determine whether a given proposition possesses scientific quality and is relevant to sociology. In that part, there are two climaxes. First, the discussion of the logical structure of a science; Father Furfey's answer is that a science, including sociology, must contain postulates, empiric findings and theorems derived from both. Second, the discussion of the postulates which one meets in sociology; Father Furfey symbolizes them and, combining the symbols, offers five formulas corresponding to five basic trends in sociology which could be called agnostic, positivist, pragmatic, idealistic and Christian.

Not quite so satisfactory, in the present reviewer's opinion, is the author's treatment of the general criteria of science and his approach to the definition of sociology. Certitude, causality and generalization are asserted to be the three necessary and sufficient criteria of science. Would it however not be safer to speak of the best possible approximation to certitude, of systematic arrangement, one of the modes of which would be that around the category of causation, and of the tendency toward generalization? As to the definition of sociology, Father Furfey reaches it by induction, more exactly, by the critical and comparative examination of 81 definitions dispersed in time and throughout countries. The result is: "Sociology is the science which seeks the broadest possible generalizations applicable to society in its structural and functional aspects." This formula is weak-

er than Sorokin's famous definition which, by the way, is metasociologically derived in more elegant way. Moreover, the formula includes the juxtaposition of structure-function which, on the one hand, is a survival of the organismic approach to sociology and, on the other hand, uses the term function in a meaning which today, after the development of the functional approach to sociology, is somewhat misleading.

The second half of the book is devoted to the methods used to gain sociological knowledge and to build up sociology as a science. The survey begins by induction, leads through statistical analysis, direct observation, case study of individuals and communities, the cultural approach and experiment (in the meaning of F. S. Chapin) and finishes by the discussion of the use of written documents. Each chapter is a masterpiece of concision and consistency. One misses, however, the discussion of the functional approach and may express doubt about the advisability of studying together the procedures aiming at the gathering of facts and the logical procedures aiming at their meaningful arrangement. It is true that the book ends by a chapter on "the construction of a sociological system" in which Father Furfey deplors the essay manner prevailing in sociological writings and strongly recommends the gradual formalization of our science.

Every chapter contains copious footnotes. There is no general bibliography, but using the excellent index the reader is able to compose for himself a good bibliography on the subjects of his choice, just going back to the footnotes.

The presentation of the book is excellent. There is no doubt that soon it will become a "must" in teaching the methods of sociology or making further research in the field.

N. S. TIMASHEFF  
Fordham University

#### THE SOCIAL WELFARE FORUM.—

Official Proceedings of the Annual Meeting of the National Conference of Social Work. Columbia University Press, New York, 1952, xviii, 305 pp. \$4.75.

This volume contains 24 selected papers, delivered at the seventy-ninth annual meeting of the National Conference of Social Work, whose general theme was "Helping Achieve Democracy's Promise for All People." This ethereal-sounding objective was brought down to earth at various levels with varying degrees of success.

Three of the papers discuss social work as an important and a practical means of

promoting democratic ideals nationally and internationally. Two papers stress the need for more effective interpretation of the aims of social work to the general public in order to increase the confidence of communities in social-welfare programs and in order to elicit a more effective co-operation from the communities. The economic obstacles to fuller welfare coverage and the perennial problem of public versus private welfare programs are discussed in a number of papers. A thread of unanimity runs through most of the papers to the effect that expansion of welfare services, except in a few instances, is not necessary at this time for the realization of democracy's welfare promises. Rather than expansion, the social-work profession needs to improve its service methods, to effect a better coordination of existing welfare programs and agencies, to develop the skill of redirecting more effectively its own resources and the resources of the community when changing social conditions occur.

The Conference as a whole was principally preoccupied with the improvement of social-work methods; this volume deals with methods only on the policy level. The Conference is issuing three additional volumes on methods at the practitioner level.

*The Social Welfare Forum*, a "must" book for social workers, a valuable publication for all social scientists, is also tangible evidence that social work is becoming a real profession, haltingly perhaps but surely.

FELIX P. BIESTEK, S.J.  
Loyola University, Chicago

WOMEN TODAY. — By John Fitzsimons. Sheed and Ward, New York, 1952, 192 pp. \$2.50.

The best part of this book by the national chaplain of the girls division of England's Young Christian Workers is the fine analysis of the effect of the feminist movement on the lives of women. Father Fitzsimons also writes quite provocatively on female education, especially religious education, which, he insists along with Pope Pius XII, should not be too emotional or devotional. His discussions of statistical findings are better than all his psychological analyses, except those of the last excellent chapter.

The splendid translations of Pius XII's messages contrast with the awkward language of American versions. The bibliography is helpful.

The main weakness of this slow-starting book is its lack of singleness of impression. It is good in parts; but the total, in this

instance, is not quite the sum of the parts. Inconsistencies appear, too. While discussing the Industrial Revolution, for instance, Father Fitzsimons stated: "That is the tragedy of modern woman—that a new society has come into being without her. . . . The industrial world is a man's world." (pp. 25-26) The reader readily assumes that industry is unsatisfying for women. In discussing the alleged flightiness of woman's imagination, however, the author remarked: "The majority of women in industry today, who are doing monotonous jobs, are quite happy, lost in a world of day-dream and fantasy." (p. 82)

The book seems to be aimed not at young women themselves, but at their guides and directors. It should prove of considerable help to these people.

WILLIAM B. FAHERTY, S.J.  
Regis College, Denver

PERSONALISM.—By Emmanuel Mounier. (Translated from the French by Philip Mairet.) The Grove Press, New York, 1952, xx, 132 pp. \$3.50.

This posthumous work sums up briefly the principal doctrines Mounier and his associates worked out in the pages of *Esprit* from 1932 until 1950, when Mounier died and when the present work originally appeared in French. The reader who is acquainted with personalism will find the last thirty pages of the present volume valuable. In them Mounier succinctly states the personalist stand on social and political questions of the day. The rest of the book contains nothing new.

THOMAS P. NEILL  
St. Louis University

THE NEW DICTIONARY OF AMERICAN HISTORY.—By Michael Martin and Leonard Gelber. Philosophical Library, New York, 1952, vi, 695 pp. \$10.00.

The chief value of this new dictionary is the compression into one volume of some 4,000 items of American political, economic, constitutional, legal, diplomatic, military, social, cultural and religious history. As such it is handy for quick—but initial—reference.

The coverage of the various facets of American history is adequate and sufficiently proportionate. However, a casual survey of the contents indicates enough errors of fact or conclusion to warrant and counsel further research by the user. For instance, contrary to statements in the volume, Notre Dame is *not* a Jesuit school. Bryan was *not* defeated by Dar-

row in the Scopes trial. There are eight (not seven) Jesuit administrative units and approximately 7,300 (not 30,000) Jesuits in the United States. The famous *Essex* decision, involving the issue of the "continuous voyage," was decided in 1805 (not 1804) and by the British Court of Appeals in Prize Cases. It is generally not conceded that Coronado discovered Colorado, and it is doubtful that the Union blockade of the Confederacy was "the most effective in history."

MARTIN F. HASTING, S.J.  
St. Louis University

THE BATTLE FOR MENTAL HEALTH.—By James Clark Moloney, M.D. Philosophical Library, New York, 1952, x, 105 pp. \$3.50.

Armed with statistics that point up the grave increase in mental illness in the United States, the author, an American psychoanalyst, proposes the Cornelian Corner (rooming-in) procedure as a means of helping Americans regain mental health. A warm relaxed relationship between parents and infants is basic to sound emotional development, according to Dr. Moloney, and one of the best ways of bringing this about is the Cornelian Corner which advocates the abandonment of the artificial practice of separating the newborn child from his parents and encourages breast feeding of infants with the opportunity to nurse whenever the infant is hungry or anxious. The author candidly admits that this is not a new procedure, but rather a return to the method of our grandparents.

Much of this short volume is devoted to a strong refutation of those obstetricians who oppose the Cornelian Corner. Dr. Moloney amply supports his own position with scientific data from medicine and anthropology. But one rather important omission might be noted. The author offers no suitable motivation to the young mother for the heavier demands made of her by the Cornelian Corner procedure. Certainly religious motivation should find place here.

JOHN R. MCCALL, S.J.  
Weston College

ACCENT ON LIBERTY.—Edited by Mabel M. Sheibley. Friendship Press, New York, 1952, xiii, 149 pp. \$2.00.

From case histories able Protestant writers have woven these thirteen stories of man's inhumanity to man. Honoring fifty years of Interdenominational Missionary Education, each story illustrates a sentence from the United Nations' Declaration of Human Rights.

The reviewer's favorites are four. By

SOCIAL ORDER

*Opposing End Them* tells of four young ministers from Union Theological Seminary teaching in Harlem and arming tenants against the rapacity of landlords. *A Place to Belong* deals with sharecroppers' spiritual rebirth in decent housing. *I Dream, Señorita* shows a wealthy college graduate giving two years of her service to the indigent in Puerto Rico. And *Liberty Still Has a Continent* reviews a Baptist's contribution to the D.P. tragedy.

Catholic social workers will applaud the zealous good will of these home missionaries and their practical reforms; but will be disturbed by the constant vagueness of their religion. For example (p. 101): "It was good just to sit and feel that there was ground under his feet again. It was good to sing [the great words of old and the great hymns], not troubling overmuch with the words, but letting the melody do its healing work."

PAUL HILSDALE, S.J.  
Alma College

RACE RELATIONS IN ANCIENT EGYPT.—By S. Davis. Philosophical Library, New York, 1952, 176 pp. \$4.50.

The thesis of Mr. Davis, senior lecturer at the University of Joannesburg, South Africa, is that in ancient times "there was no scientific jargon . . . on which to base and justify race superiorities," but rather "two contrasting attitudes of mind" that form, to some extent, a parallel with modern times—the policy of race-exclusiveness and the policy of cooperation which saw in all mankind, in spite of racial differences, one vast family. The author shows the historical development of the "cooperation" as it took place in Egypt and was realized during the Roman Empire.

The author's style, though scholarly, is quite readable. This work can be recommended to all, whether they have a classical background or not, because it contains information that is both useful and important in our day.

PASQUALE M. SPOLETINI, S.J.  
Alma College

AFRICAN HERITAGE.—By Emory Ross. Friendship Press, New York, 1952, xii, 145 pp. \$2.00.

A longer, but more precise, title for this book would be: "Certain Aspects of Protestant Missionary Work in Africa." The book aims to gain economic, technological and moral support for certain Protestant missions in Africa. The most informative chapters deal with Protestant attempts to

establish "Christian communities" and to spread education. Particularly interesting is the explanation of techniques used to teach illiterate villagers how to read. The picture drawn of Africa's spiritual crisis is oversimplified. Many references to the Catholic Church are not free from inaccuracy and prejudice.

ROQUE FERRIOLS, S.J.  
Woodstock College

MAHATMA GANDHI; Peaceful Revolutionary.—By Maridas T. Muzumdar. Scribner's, New York, 1952, xi, 125 pp. \$2.00.

This little study presents a better than ordinary view of one of the noblest characters India has produced. Gandhian thought and way of life have been a puzzle not only to the western mind, but even to many of the Mahatma's own countrymen. Mr. Muzumdar's book goes a long way towards solving this puzzle.

The fundamental principles of the Gandhian way are comparatively few and simple and, perhaps, this very simplicity makes them difficult to work into the complicated pattern of modern life. Gandhiji's loyalty to the "inner light" or conscience; his intimate consciousness of God, his belief in *ahimsa* (non-violence) and the use of the *chakka* (spinning-wheel) may be said to constitute the tenets of the Gandhian way of life. The sacred books of the east, the New Testament and the works of some western authors helped him to build up his philosophy of life. Armed with these few principles, Gandhiji sought to solve the most pressing needs of India in his day: national independence and relief from the oppressing poverty of the masses. In the struggle for national independence, *ahimsa* is usually called *satyagraha*, i.e., passive resistance. Thus, a voluntary fast undertaken by anyone to remove some injustice would be termed *satyagraha*.

The Mahatma clearly saw that independence would be of little use to a people living in abject poverty, and he placed his faith for the betterment of his country not in industrialization but in improved conditions of India's villages. To this end he strongly advocated the economics of the spinning-wheel which, thanks to its low cost and easily-acquired skill, would help rid the country of unemployment among the millions of rural India, and at the same time, free India from its dependence on Lancashire cloth. This explains to some extent, Gandhiji's dislike of the machine. How far Indian economic thought has moved from the Mahatma's economics may be judged from the Indian First Five Year Plan, which by no stretch of the imagination may be said



to be a concrete expression of Gandhian economics.

The Gandhian way of life has met with only partial success both in Gandhi's day and in India today. To take but one instance: the Mahatma's All-India *satyagraha* in March-April, 1919, led to serious outbreaks of violence in many parts of the country, so that he himself admitted that he had made a "Himalayan blunder." The weakness of *ahimsa* as a means to overcome injustice and wrong would appear to spring from a double source: on the one hand, it supposes a more than ordinary degree of self-control in the *satyagrahist*; on the other, it posits a moral standard in the wrong-doer. In our imperfect society this supposes more virtue than we possess! In the face of a totalitarian regime *satyagraha* would be meaningless: no dictator would consent to be dictated to by a mass of fasting men and women!

While Mr. Muzumdar makes a good analysis of the Gandhian way of life, he is less convincing with regards to some facts concerning modern India. "The trade union movement," he writes, "is flourishing and promoting the well-being of workers." (p. 71) The fact is that the Indian trade union movement is still made the basis of political activity among workers and hence, the well-being of workers is only a secondary consideration in these organizations. Again, the author writes: "Today communism has a feeble foothold in India . . ." This is hardly reconcilable with facts. In the last general election the Indian communist party emerged as the second largest single party in the House of the People (the lower house) of the Indian Parliament and won 27 seats out of the 70 they contested. Further, when last year the Indian Home Minister introduced the Indian Preventive Detention Bill in Parliament, he showed that communist activity in the country ranged from mere propaganda to acts of open violence and rebellion, as in Travancore-Cochin, Telengana, and the Punjab and East Punjab States' Union in Northern India.

CYRIL C. CLUMP, S.J.  
Indian Institute of Social Order  
Poona, India.

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**BACKGROUND OF THE MIDDLE EAST.**—By Ernest Jackh. Cornell University Press, Ithaca, N.Y., 1952, 218 pp., \$3.50.

The inherent difficulty of getting unity from a varied stock of authors (17) has been overcome to a great degree in this "handbook." Credit is due to the advisory

editor, Ernest Jackh, for getting competent men to examine the geographical, religious and political aspects of the Middle East. It is a work for one who wishes to be more aware of the Middle East.

After the delimitation of the term, "Middle East," the unique geographical status of the area is treated. This leads into the religious background and Mr. Edgar Alexander's chapters on Rome and Western Christianity. Mr. Alexander leaves one with the impression so common in the past two centuries, that Hellenism and Rome were essential to Christianity. This is to overlook that Christianity used what was good in Greek and Roman culture and incorporated the good found there. Christianity changed the complexion of the ancient world; the ancient world made no changes in the essentials of Christianity.

For the average reader, in the light of 1953, most profit will come from the chapters dealing with the geographical and political background of the area.

C. J. DUNN  
Weston College

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**THE MIND OF EAST ASIA.**—By Lily Abegg. Thames and Hudson, London and New York, 1952, x, 344 pp. \$4.50.

The tenser the world situation, the more people desire peace. However, without co-operation between the East and the West, the hope of peace wanes; without mutual understanding, cooperation will by no means be carried on.

At present the urgent political problem in the world is rooted in the fact that the relations of the East and the West have been severed. The East failed to understand the West; similarly Westerners, though some of them spent many years in the Orient, are still either far from comprehending the Eastern people or they understand them in a way of their own and consequently mistake them invincibly. For example, self-mastery is one of the greatest cardinal virtues of East Asia. The East Asian does not bring his feelings out into the open or allow himself to "let off steam." Hence the Western behavior that readily complains, makes angry comments, or even displays unfriendliness and sometimes gives vent to displeasure strikes the Easterner as unmannerly, coarse and barbarous. It ensues that the quality of the Asiatic mind seems to the West incalculable and inscrutable.

Hoping to solve the riddle and thus improve mutual understanding, Dr. Lily Abegg, well-trained in modern psychology, wrote *The Mind of East Asia* from her own experience.

The author states that our typical men-

**SOCIAL ORDER**

tal processes are different from the Westerners'; whereas your own are primarily intellectual activity, ours involve the whole psyche. We Asians are introvert, while the Westerners are extrovert. In addition, the author emphasizes that East Asians regard the Westerner as the "split" type of man and themselves as the "total" type. This can only lead to distorted and misleading discussion.

East Asian collectivism is entirely different from that understood as such by the West. The Asiatic collectivism might be patterned as synthetic, concentration of natural communities, whereas modern Western collectivism could be considered as analytical insofar as it is concentrated on a purely conceptual view of society which is totally individualist.

The book is focused upon the two principal people of the far East, the Chinese and the Japanese. The author has collected the materials from both her reading in Eastern literature and from her own experience in China and Japan as a correspondent of a leading European newspaper.

PAUL CHAO  
St. Louis University

REPORT FROM FORMOSA.—By H. Maclear Bate. Dutton, New York, 1952, 290 pp. \$3.50.

H. Maclear Bate spent forty days on Formosa in 1951. Helped by a background sympathetic to China and by his many friends in official and military circles, he has turned out a readable and fascinating account of the island so frequently headlined these days.

The book opens with a description of the author's arrival by plane to the last bit of non-communist China in the world. With a few dramatizations and exaggerations (which can be excused) it sweeps on through a picture of the island's past and present. From the early Dutch days through the Japanese period and up to the current era of American Military Advisory Groups and M.S.A. is a long stretch, but the facts are marshalled in a breezy style and interlaced with accurate travel impressions.

Bate's generalizations are substantially true, once it is realized that his method is to praise generously and naively in one section only to be quite coldly critical in another. When the reader has juxtaposed the two positions he is on the way to a true insight into Formosa. The fact that there is little of western democracy and a good deal of press control is well shown. The author acknowledges the good behavior of the large garrison of troops, praises Chiang with reserve and underlines the strategic

importance of Formosa. Lastly he makes a try at pondering the imponderable, the readiness and ability of the troops and their leaders to fight their way back to the mainland; in the end he is mildly skeptical. One of the remarkable things of this book is the understanding and appreciation of the central role E.C.A. and M.S.A. have played in building up and sustaining the island's internal economy.

The author was one of the first to make the now popular Far Eastern briefing trip, and since it included Hongkong, Macao and Manila he adds a chapter on each of these plus a fourth, "The Role of Japan." His roundup of the Manila labor situation praises the work of the clergy who are demanding a living wage, but it also calls one of their opponents "an ideal employer." But this does not invalidate the book.

The chronological outline of Formosan history from 605 to 1951 is most valuable. Those who cannot make the trip can be quite well briefed by a critical reading of this book.

FREDERIC J. FOLEY, S.J.  
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Taipei, Taiwan

MODERN ASIA EXPLAINED.—By W. R. McAuliffe. Philosophical Library, New York, 1952, 158 pp. \$3.25.

Turkey excepted, Mr. McAuliffe is decidedly unsympathetic with the insurgence of nationalism in the Near East. His conclusion: "It is typical of all the new nation states of the East, especially those that follow Islam, that, either through ignorance or sheer stubborn pride, they will almost always sacrifice material gain for nationalist independence." (p. 52)

The author might recall from his *Europe 1750-1950*, that such was the spirit of the Greek, the Belgian and the Italian *risorgimentos* toward which his own Great Britain had expressed so much sympathy. Dr. Mossadeq emerges from his pages the Mazzini-Cavour of the Near East.

The complicated maze of central Asia is skillfully ordered and the author presents a laudable account of the rise of modern India. This reviewer, however, finds his treatment of Pakistan quite unpalatable, tainted as it is with imperial prejudices so similar to the national prejudices he deplores among the Islamic countries.

His treatment of the Far East is characterized by a series of sweeping conclusions which are, for the most part, unsubstantiated. The illogical divorce postulated between Marxism and communism in China is no more than wishful thinking. The sweeping assertion, "the new regime is accepted by all classes in China . . ." (p. 151)

is refuted by the massacre of the peasant landholders in the Canton area and the despicable extermination of the small business interests in the Shanghai area. Millions of exiles in Formosa, Hong Kong and South Korea testify to the unreality of his view. The author is equally unjust in his appraisal of Chiang Kai-shek.

The author's ability to create sympathies where they are undeserved and clothe them in scintillating style makes this book somewhat insidious.

JOHN CARROLL, S.J.  
Weston College

ASIA AFLAME.—By Ebed Van der Vlugt. Devin-Adair, New York, 1953, xvi, 294 pp. \$6.00.

This book begins by emphasizing that communism is not merely an economic theory but a religion organized for world conquest. The most fertile field for communism is the "mass men"—a term used for the great number who lost all material and spiritual bearings during the confusion of the industrial revolution. Communist tactics are a combination of rigid discipline and unscrupulous flexibility.

The body of the book is a country-by-country survey of the communist attack on Asia. The author explains the techniques of infiltration, reduces confused events to their significant trends and shows a keen sense of the relation between geography and strategy. Occasionally he oversimplifies, with some inaccuracy. Scattered remarks on the Asiatic character are sometimes profound, sometimes superficial.

The country most fully treated is Indonesia. The present government is accused of communist leanings, a serious charge which this reviewer is not competent to pronounce upon.

The book ends with suggestions for economic aid to Asia along "self-help" lines and an emphatic plea for increased psychological and ideological warfare.

ROQUE FERRIOLS, S.J.  
Woodstock College

CONTEMPORARY ETHIOPIA. — By David A. Talbot. Philosophical Library, New York, 1952, x, 267 pp. \$4.50.

The author, who stayed seven years in and around Addis Ababa, presents a good cross-section of modern Ethiopia. His book touches on practically every aspect of the country: describing very briefly the physical features of the land and the way of life of its people, studying in greater detail the work of its government.

No chapter pretends to be exhaustive or too technical for the non-specialist. Though

colored here and there by over-optimism, the book remains on the whole a sufficiently balanced popular reference work. It has a considerable amount of detailed information on topics like internal administration, agriculture, communications and commerce.

There are also interesting historical data on recent events, v.g., the emancipation which severed the Ethiopian church from the Egyptian patriarchate. On Italo-Ethiopian relations, the author is very faithful—perhaps too exclusively so—to the Ethiopian point of view. Mr. Talbot could have devoted more attention to the influence of Moslems and other religious groups, as well as to Ethiopia's relations with the rest of Africa, the Near East and the West.

Many excerpts from speeches delivered by H. M. Haile Selassie add to the documentary value of the book. The reviewer, who has lived a few years in Africa, may say that not even an Ethiopian could have written more lovingly of his own country.

STEPHEN KORFANT, S.J.  
Weston College

THE FORGOTTEN REPUBLICS.—By Clarence A. Manning. Philosophical Library, New York, 1952, 264 pp. \$2.75.

Professor Manning enriches his book with material drawn from a lifetime of Slavic studies and personal experience abroad. The title is deceptive for more than half the book competently traces the evolution of the three Baltic republics—Estonia, Latvia and Lithuania—prior to World War I. If the formidable array of facts compressed into the first nine chapters is somewhat unwieldy, it is more than offset by the excellent treatment of these Baltic peoples after the Russian conquest. The book merits the attention of historian, sociologist and philosopher.

Students of Prussian history will find it an invaluable companion to *The Evolution of Prussia*, by Marriott and Robertson—so often her northern neighbors are entirely neglected. Sociologists will profit from a study of agrarian reforms, and from the social and economic description of the Thirties. Philosophers will appreciate Professor Manning's plea for national individualism woven so finely into the last chapter where the rights of the "three republics . . . hidden in a silence far deeper than were their ancestors at the time of Christ" are so eloquently voiced.

The book fills a void in a phase of European history commonly neglected by Americans, and ought to be on the reading lists of European history.

JOHN CARROLL, S.J.  
Weston College

**ECONOMIC PROBLEMS OF SOCIALISM IN THE U.S.S.R.**—By Joseph Stalin. International Publishers, New York, 1952, 72 pp. \$1.25.

This small book is the last of Stalin's pronouncements concerning communist ideology, as well as its strategy and tactics. It starts with the discussion of the applicability of Marxian economic "laws" to both the capitalist and the Soviet systems. Stalin's attitude to these laws is well described by his quotation of Engels' definition of freedom as an "appreciation of necessity." Stalin further treats such questions as the laws of value under socialism and gives advice for improving the proposed official communist textbook on political economy. The book abounds with quotations from Marx and Engels.

Stalin's discussion of the international situation contains an example of his use of Marxian dialectics which makes it "possible" for its adherents to hold two contradictory propositions. Thus he advocated the peace movement and at the same time held that it may "develop here and there into a fight for socialism" and become "a movement for the overthrow of capitalism."

Further enslavement of Russian peasants was portended by Stalin's view that in the future the collective farmers' exchange through purchase and sale should be replaced by a system of exchange of products. This means the subjection of the peasants to as strict discipline and control as that prevailing in Soviet factories.

NIKITA D. ROODKOWSKY  
Institute of Contemporary  
Russian Studies  
Fordham University

**MODERN NATIONALITIES.** — By Florian Znaniecki. University of Illinois Press, Urbana, 1952, 196 pp., \$3.95.

Professor Znaniecki's studies may be of great value to the student pursuing courses in the social sciences; unfortunately, however, he adds to, rather than clarifies, sociological jargon. His "national culture society" is no more than the historian's nation-state, a sacrosanct term among European and American historians for more than fifty years. Acceptance of his definition of a political society, "a state which has a common legal system and an organized independent government controlling all the people who inhabit a definite territory," would exclude many of the largest political units including Great Britain, Canada and pre-war Germany from the roster of political states. Both the terms "common legal system" and "organized independent government," seem to warrant qualifications not in-

cluded in the definition.

Must we postulate as Professor Znaniecki does a "definite area" in fact for a political society? *A posteriori* one would be hard pressed to prove that there has ever been a "national culture society" devoid of political organization, and equally hard pressed to prove that it was circumscribed within a certain area. Rather than drawing completely from his own experiences, Professor Znaniecki might more profitably draw from the wealth of Polish history at his disposal.

Couched in the vague term "scientific knowledge" is the author's panacea for a "world culture" founded in an international society. Herein the author becomes a bland idealist, for "scientific knowledge," however broadly conceived, would hardly furnish the means necessary for such a society to achieve its end. Locke and Hobbes would relish this little volume.

The book abounds in references to prominent historians and sociologists, present and past, and for the most part is skillfully written. Since so much emphasis is on political societies, this reviewer wishes that the author had included a more detailed treatment of the essential elements of society. The cursory treatment on page 21 hardly seems adequate.

J. CARROLL, S.J.  
Weston College

**CODE OF INTERNATIONAL ETHICS.**—Compiled by The International Union of Social Studies. Translated and Edited by John Eppstein. Newman Press, Westminster, Md., 1953, xiv, 256 pp. \$4.

In 1927 the International Union of Social Studies, Malines, Belgium, issued its celebrated *Code of Social Principles* which was the fruit of more than two years of direct effort and many more years of preparatory study. This social code has been universally acknowledged as an excellent compendium of Christian thought on man and society.

Chapter VI of the Social Code treated International Life. But the increasing significance of relations between nations soon made this section inadequate as a full statement of Christian principles. The *Code of International Ethics* was first published in 1937, after several years of careful study. After the war the International Union undertook a revision of its code, and this revision was published in 1949. The revised edition is the basis of Mr. Eppstein's translation, to which he has added an introductory commentary.

The Code comprises six chapters on human societies, rights and duties of states, relations between unequally developed poli-

tical societies, peace and war, international society and international morality. In three appendices are excerpts from recent papal utterances on international morality, the charter of U. N., and the N. C. W. C. Declaration of Rights.

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**SOVIET CIVILIZATION.**—By Corliss Lamont. Philosophical Library, New York, 1952, xvi, 433 pp. \$5.00.

Although the praise accorded Soviet Russia exemplifies the propaganda directed toward peripheral targets of the Party, this treatise reveals more of Mr. Lamont's political personality than it contributes to the scholarly analysis of international affairs. The personality disclosed is that of a Stalinoid—a confirmed fellow traveler who hesitates to commit himself fully.

Characteristically negative is the justification of Bolshevik excesses by contrasting them to deficiencies in American politics. The prostituted ideals of democracy—liberty, equality, and such—in the Soviet Constitution are eulogized as though no difference existed between reality and empty image, between democracy and democratic centralism. Since the humanitarian function of religious bodies—their “only” purpose—can be supplanted by more thorough bureaucratic planning, the atheism prevalent among Western intellectuals justifies the Soviet attack upon religion. The *Realpolitik* of Soviet foreign policy—including the stereotyped symbols of peace, fascist aggression and capitalistic encirclement—is admired by the author to the point of worship.

Mr. Lamont avoids commitment to any basic set of values, yet seeks escape in adherence to meaningless phrases, in a superficial espousal of atheism and in a “realistic” and reverential attitude towards the power which the unscrupulous can attain.

FRANCIS CONKLIN, S.J.  
Alma College

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**STALIN.**—By Nikolaus Basseches (trans. by E. W. Dicks). Dutton, New York, 1952, 381 pp. \$4.75.

The book emphasizes Stalin's role in Russia's political development from the revolution to the present. The Marshal's success is attributed to his background (seminary training, etc.), personal qualities (patience, ruthlessness) and historical position (the other Bolshevik leaders were “intellectuals” and estranged from the masses).

The author's best treatment concerns the peasant and nationalities problems. He contends that Stalin's greatest political success was the solution of the agrarian situation

but that the nationalistic question remains as the seed of Soviet disintegration.

Many of the author's statements are thought provoking, e.g., that since Russia made the greatest sacrifices (blood) in World War II, she deserved the greatest compensation after the war.

The narration of events after 1937 (when the author was expelled from the Soviet Union) seems based on secondary sources and is not free from conjecture. The absence of any documentation, especially on disputed points, is the chief defect of the book.

FRANCIS CONKLIN, S.J.  
Alma College

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**A CHRISTIAN COMMENTARY ON COMMUNISM.**—By Edward Rogers. Frederick A. Praeger, New York, 1953, 238 pp. \$3.50.

This polemical discussion of communism combines sound and realistic commonsense with acute economic analysis. The author, an outstanding Methodist minister who is also a trained economist, presents a remarkably lucid summary of Marxist thought against an historical background which suggests the origins of his central ideas. These ideas, notably dialectical and historical materialism, the class struggle and its outcome, appear summarized by the author and stated in generous quotations from the writings of Marx and Engels. A transitional chapter discussing Marxist disciples before the Russian revolution leads to a more detailed analysis of Lenin's contributions to communist theory. The last two chapters present a description of the Soviet regime and a Christian criticism of Marx' ideas. The book is both a fair, honest summary of communism and a strikingly practical criticism of its error.

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**COMMUNIST DOCTRINE AND THE FREE WORLD.**—By Marguerite J. Fisher. Syracuse University Press, 1952, viii, 284 pp. \$4.50.

The author's intention is “to bring together the essential beliefs of Marx, Engels, Lenin and Stalin . . . by presenting significant selections from the communist writings which throw light on the topics under consideration.” The major consideration is the relation of communist theory to foreign affairs.

The few quotations from Marx and Engels are nearly always taken from their minor works. These extracts are simply classified according to the Stalinist interpretation without reference to their historical perspective.

Most of the selections are taken from the works of Lenin. Following her con-



tention (p. 6) that "in the writings and public pronouncements of Stalin there is little addition to the basic theory of Marx, Engels and Lenin," the author quotes from Stalin only to clarify or emphasize the passages selected from Lenin. For example, in treating the role of the individual in history, Stalin's *Marxism and Linguistics* is not mentioned.

No attempt is made to include the "more delicate and obscure phases of Marxian thought which are not directly related to the vital problems of today." Some may, perhaps, question the condensations which result from the application of this principle: e.g., "The theory of the class struggle combined with the materialist interpretation of history is known as dialectical materialism." (p. 27)

The book contains neither a bibliography nor references for further reading. Many significant works of the four founders are not even mentioned.

The chief value of the book would seem to lie in the supplementary readings on Leninism which it would provide for a course in political science.

FRANCIS CONKLIN, S.J.  
Alma College

THE DEVELOPMENT OF ECONOMIC THOUGHT: Great Economists in Perspective.—Edited by Henry W. Spiegel. Wiley, New York, 1952, 811 pp. \$6.50.

This book is a highly original contribution to the history of economic thought and fulfills in a singular way the promise of its title. It is an anthology of essays by great economists about their predecessors and thus casts light both fore and after, not only upon the predecessor but also upon the thought of the later writer himself. The result is that both perspective and continuity of development are achieved.

The first selection, "Aristotle on Plato," illustrates the excellence of this plan. And the greater part of the remaining 41 selections are by authors who stand as critics, but whose own specialization and school place them in a position better to appreciate and understand the work of the subject of their essays. Thus Smith and Marx write upon the Physiocrats, Paul Douglas on Smith, Mill on Bentham, Cole on Owen, Perlman on Commons, Schumpeter on Boehm-Bawerk, Hicks on Walras, Colin Clark on Pigou, to mention only a few.

This is no ordinary book of readings. It probably represents more labor and thought than would the authorship of a standard history of comparable size. Its value to the social scientist and historian is evi-

dent. Only by considerable labor and ingenuity could one achieve a comparable selection. The teacher will welcome this work, for he will now find it relatively easy to introduce his students to the continuity of economic thought. This book should and will be a much-used item for reserved shelves, a collection about which profitable seminars can be built.

RICHARD L. PORTER, S.J.  
St. Louis University

ECONOMIC SYSTEMS IN ACTION.—By Alfred R. Oxenfeldt. Rinehart, New York, 1952, ix, 163 pp. \$1.50.

Professor Oxenfeldt, of the City College of New York, attempts here to evaluate the economic systems of the United States, the Soviet Union and the United Kingdom from a strictly economic viewpoint, precluding from all political and social considerations. The systems are judged solely on their respective capabilities to get the most out of what is put into them. Although the author explicitly states the contrary view, one is certainly led to believe from the evidence presented that the Soviets get the prize for efficiency, with Britain second, and the U. S. a lagging third.

The author possesses a gift rare among his colleagues, the art of writing clearly. But he seems somewhat naive in taking at their face value the economic statistics of a country which publishes them only for their political effect and in quoting without disapproval a rather unique opinion of a Professor Towster, who maintains that there is considerable democracy within the communist party and that Stalin has on occasion been outvoted by the other members of the Politburo.

Though the book makes no pretense at profound analysis, it would be of particular value to a student of another field who wanted some broad outline of the three competing economic systems of our day.

WILLIAM W. FLANAGAN, S.J.  
Woodstock College

HUMAN CRISIS IN THE KINGDOM OF COAL.—By Richard C. Smith. Foundation Press, New York, 1952, xiv, 114 pp. \$2.00 (paper, \$1.25).

Here is a "go to the worker" appeal by a Presbyterian minister who knows the problems of the coal miner's life. The accent is definitely on the plight of the miner rather than on the economics of the coal industry. The miner faces a crisis on many fronts and the whole of his life is a matter of Christian concern. Christians should interest themselves with his safety

on the job, with his economic, social and religious welfare. Concrete suggestions are made under all four heads, but the author is most effective when describing the chapel-community center and the "mine-town man of God." Catholics will admire the author's clear-cut subordination of aims—"the basic and primary task is one of converting the miner to faith in Jesus Christ as Lord and God."

ROBERT E. McMILLEN, S.J.  
St. Mary's College

**ECONOMIC ANTHROPOLOGY.**—By M. J. Herskovits. Knopf, New York, 1952, xiii, 551, xxiii pp. \$7.50 (trade), \$5.75 (text).

The value of this book is far wider than that of a good book specifically upon the economic life of "primitive" peoples. As indicated by the subtitle, it is something of an anthropologist's challenge to the major tradition of scientific economics. The three chapters of the introduction, the concluding chapter, and an appendix containing the text of the author's controversy with an eminent economist of the major tradition form a body of material which bears upon any discussion of the scope and method of economic analysis.

This is the second edition of the *Economic Life of Primitive Peoples*, published in 1940. The controversy with Frank Knight, reproduced in the appendix, consisted of a review article of the first edition which appeared in the *Journal of Political Economy* together with a rejoinder. In this second edition, a distinct improvement is to be noted in the treatment of economic anthropology. As the first edition was a distinct pioneering effort, it was not surprising that many anthropologists and sociologists found it disappointing. There is less reason for disappointment in this edition.

Economic anthropology should form a part of economic theory. It is difficult for an economist who has not read deeply and carefully into the earlier "classics" to appreciate the extent to which the simple deductive approach and a corresponding appeal to a "primitive" state has played in the formation of the theory, not only of classical economics, but also of the doctrine of the historical method and institutional schools. Much of the accepted primitivism of yesterday is the proven nonsense of today. It was a type of social science Cartesianism which, in its search for the original unit of analysis beyond which there could be no analysis, assumed simplicity in the life of primitive peoples. Herskovits rejects this assumption. Primitive economics affords us the opportunity

to study true "comparative economics," a case study of the economizing within another culture; primitive economics is not "original economics."

RICHARD L. PORTER, S.J.  
St. Louis University

**GOALS OF ECONOMIC LIFE.**—Edited by A. Dudley Ward. Harper, New York, 1953, x, 470 pp. \$4.00.

In 1949 the Department of the Church and Economic Life of the Federal Council of Churches undertook to prepare a series of six books dealing with *The Ethics and Economics of Society*. The first two volumes of this series—*Goals of Economic Life*, edited by A. Dudley Ward, and *The Organizational Revolution* by Kenneth E. Boulding—are already published. This review deals with the former.

Fifteen authors have contributed to *Goals of Economic Life*. Seven of them are economists, including Clark, Boulding, Heilmann and Knight. The remaining contributors are specialists in such fields as political science, law, psychology, anthropology, biology, philosophy and theology. Reinhold Niebuhr writes the concluding article.

All will welcome this serious study by Protestant leaders into the difficult question of how economic life relates to life's overall pattern. The study is characterized by frankness and, doubtless, by deep sincerity. By and large, references to Catholic attitudes are at least polite. Of course, Knight's fear of Catholicism is so familiar that it should now shock no one. And an unpleasant reference to "the ossifying effects of orthodoxy" (Boulding) can be ignored easily.

Unfortunately, the contributors show little concern for the work of Catholic scholars in this same general field. One does find many statements in the book which are consistent with, and even suggestive of, the ideas developed in the encyclicals. Clark, for instance, speaks of the need of recreating the doctrine that men are members of one body. Yet nothing said by the authors indicates any familiarity with, let alone enthusiasm for, the encyclicals themselves.

Perhaps the best part of the book is the introduction, written by Theodore M. Greene, professor of philosophy at Yale. Professor Greene summarizes the points of agreement—and also of disagreement—among the contributing authors. Despite their divergent views as to ultimate values, the authors find a surprisingly wide range of agreement. They agree that "our free democratic society differs in important ways from the 'rugged individualism' of nineteenth-century 'liberalism' on the one

hand, and from communistic and fascistic totalitarianism, on the other; that it is superior to both, judged in terms of total human welfare; but that, at its present stage, it is far from ideal, and that it is possible to specify ways in which it could notably be improved." To this we might all add, "Amen."

W. SEAVEY JOYCE, S.J.  
Boston College

DEMOCRACY AND THE ECONOMIC CHALLENGE.—By Robert M. MacIver. Alfred A. Knopf, New York, 1952, 86 pp. \$2.50.

Five lectures brilliantly develop the theme that "it was the historic role of private economic power to foster and sustain the rise of democracy." One is reminded of Belloc's Distributism as dissolvent of the *Servile State*. One lecture remarkably characterizes Marx as originally at war, not with capitalism, but with society, and as bereft of a "sense of community."

The fifth lecture discusses the grounds on which to defend democracy. MacIver offers this: "Democracy puts first the potentiality of human beings for fuller, freer living," and gives "a glimpse of a better world." On what do we build this? "The only thing that binds men is a common trust." The "only thing that unites is a cause. . . ."

MacIver contrasts the success of our soldiers in the War of Independence in converting their captives to the justice of their cause with our failure to convert Nazis. May this not be due to their conviction that God is Creator and Guarantor of man's worth and inviolability as contrasted with MacIver's faith in "common trust"? The lecture nowhere acknowledges the possibility that religion professed by our founding fathers—and still the acknowledged basis of true liberty among large groups—is meaningful for democracy. As he says, "it is deplorable that we are so superficial about our democracy."

PHILIP S. LAND, S.J.  
Institute of Social Order

ECONOMIC WARFARE.—By Yuan-Li Wu. Prentice-Hall, New York, 1952, xii, 403 pp. \$6.00.

*Economic Warfare* "is based on the tenet that the United States is confronted today with an actual and imminent menace from countries comprising the Soviet Bloc, and discusses economic warfare as a counteractive to this bloc."

Mr. Wu, a research economist with Stanford Research Institute, critically analyzes the actual conduct of economic warfare.

In details he describes the use and effectiveness of export embargoes, re-export controls, international allocation of shipping and critical material, state trading, pre-emptive purchases, freezing of foreign assets and exchange controls and operations.

With specific examples to illustrate economic warfare in action, the book discusses how Nazi Germany harnessed the Eastern European and the Balkan economy, what measures Germany used to secure supplies from Latin America and what economic measures the allies used during World War II and how well they succeeded.

Most aspects of economic warfare are covered by Mr. Wu. This includes how normal foreign trade, investment and other private economic activities are affected by economic warfare, how its cost can be minimized and how overall foreign policy can be adapted to conditions of economic warfare.

This reviewer rather liked *Economic Warfare*, although he was somewhat surprised to find his native Hungary listed as one of the Balkan countries (pp. 132, 135).

GEZA B. GROSSCHMID  
Duquesne University

ESSAYS IN ECONOMICS.—By A. C. Pigou. Macmillan, London, 1952, vii, 241 pp. \$3.00.

Professor Pigou is an economist of international reputation, author of such major works as *Wealth and Welfare* and *The Economics of Welfare*.

The papers here collected, written over a dozen years, treat most of the major problems today facing the British economy. There are also three essays in which Professor Pigou appraises the science of economics.

The author insists that the essays are not specialist in character. Most of them deal with the British economy and may seem literally insular and of little interest here. Yet in fact, this is not so; and the explanation seems to lie in the personality of the author. He is a conservative, but with a conservatism laced with humor and deep human sympathy. In judging political decisions, he is extremely reserved and never offers facile solutions for complex problems. No matter the subject, he shows a broad insight which places the economic problem within its social framework. For Professor Pigou economics offers little room for dogmatism.

In a word, the author serves as an excellent example of his own description of an economist: "A student must own no unconditional allegiance to any party; he must never acquiesce in a bad argument, even though it be used in support of an end

in which he believes. He is a servant of society. His service is to follow with constant mind the flying feet of truth."

On both sides of the Atlantic, these essays should serve as a fine antidote for the doctrinaire pronouncements which find their way into the statements of many politicians and some economists discussing current economic problems.

DANIEL P. MULVEY, S.J.  
Woodstock College

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**THE STERLING AREA.**—By a Special Mission to the United Kingdom (ECA). N. V. De Arbeiderspers, Amsterdam, 1951, 672 pp. \$7.50.

This is a rough but comprehensive economic analysis of the individual countries in the sterling area and of their major commodity imports and exports. Book I, a summary of the findings, runs a little over 100 pages; Book II, a study of the countries, takes about 250 pages; and Book III, a study of the commodities, runs slightly less. There are about 400 statistical tables and almost 250 elaborate multicolored maps and charts. The latter are, in some cases, masterpieces of statistical presentation.

In view of the opinion among some experts, such as Dr. Heilperin, that some financial legerdemain might bring about sterling convertibility, a study such as this, stressing the volume and value of goods moving in international trade, is a healthy and necessary antidote. The detailed examination of sterling area exports and imports, one by one, shows that there is not much basis for optimism about convertibility. If one adds to this economic analysis some political observations on recent developments in Africa, the Middle East and the Far East, the future of sterling darkens even more.

Unfortunately, the statistical data generally end with 1950. While 1951 and 1952 corroborated pessimistic expectations among observers, 1953 raises the question of how substantial the recent improvements have been.

RAYMOND C. JANCAUSKAS, S.J.  
University of Detroit

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**AGRICULTURE AND ECONOMIC PROGRESS.**—By E. M. Ojala. Oxford University Press, London, 1952, 220 pp. \$4.25.

This book represents the fruit of the author's work at the Institute for Research in Agricultural Economics at Oxford, to which the celebrated Australian economist, Colin Clark, has recently been attached. His aim is to study the contribution of

agriculture to economic welfare in the world at large, by investigating price, wage, employment and income relationships between agriculture and industry.

These relationships he investigates, over a 70-80 year period, in the United States, Sweden and Great Britain, chosen because of the availability of data and their progressive economy. Abundant tables and graphs are employed throughout.

He establishes the conclusion that the economic progress in these three countries has been accompanied by a notable decline in the proportionate contribution of agriculture to total economic welfare. This decline has been accomplished by a sharp rise in the importance of secondary and tertiary industries (manufacturing, services, etc.). Furthermore, less of the national income has been spent on food as the real income of the population has mounted.

In the three countries, incomes in agriculture were found to be steadily and strikingly below the average in other industries. Greater incomes and shorter hours of industry have been the chief mechanism drawing workers from agriculture. These smaller incomes, he concludes, indicate an oversupply of farm labor.

"Civilization can be ashamed of the fact that two-thirds of the human race is engaged in primary food production" (p. 186). In the interests of human progress, Ojala calls for a considerable reduction in that proportion, chiefly directed at those densely-populated countries where a high percentage of the people are engaged in agriculture of low productivity. Such a reduction would be made possible by an increase of productivity.

Dr. Ojala presents an interesting study, concerned with more than theoretical problems. The student of economics should find it remunerative.

JOHN V. OWENS, S.J.  
Weston College

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**DEMOGRAPHIC YEARBOOK, 1952.**—Prepared by the Statistical Office of the United Nations, Department of Economic Affairs. Distributed by Columbia University Press, New York, 1952, 518 pp. Cloth, \$7.50; paper, \$6.00.

The fourth annual issue of the *Demographic Yearbook* reports data on population drawn from censuses of 1950 and 1951. In 35 tables the volume presents information on population, births, stillbirths, deaths, marriages and divorces, life tables and population movements. The amount of data vary widely for different countries; only general population data are given for the U.S.S.R., for instance. Only the United States is reported in all

**SOCIAL ORDER**

tables; Israel is represented on all tables except information on refugees repatriated by I.R.O., while Denmark is missing from two tables.

Tables on refugees and on crude divorce rates are presented for the first time in this yearbook. Only new data are reported on age and sex composition of population, geographic distribution, death by cause, age and sex, and the life tables. Two useful chapters on urban trends and characteristics and technical notes on the statistical tables precede the presentation of data. Maps of geographical divisions, a country index of the tables and an extensive bibliography of demographic statistics add to the usefulness of the volume.

#### THE FAITH OF OUR FATHERS.—

Edited by Irving Mark and Eugene L. Schwaab. Knopf, New York, 1952, xviii, 393 pp. \$5.00 (Text \$3.75).

As the subtitle and the authors' preface indicate, this is an anthology of selected statements of the American "plain people" in the pre-Civil War period. It will supplement the better-known opinions and convictions of the greater figures in the development of the American democratic faith.

The "plain people" herein speak of civil rights, equality of mankind (including Negro equality), the rights to earn a living and receive just compensation therefor, free public education, religious freedom, humanitarianism, international peace and the right of self-determination by themselves and other subjects.

Readers will wish that the editors had included other selections in order to give a more comprehensive picture; for instance, Orestes Brownson. The one reference to Catholicism in the section on religious freedom, the "Report on the Destruction of the Ursuline Convent," in Charleston, Massachusetts, is unhappily marred by an introduction that has unfortunate innuendos.

MARTIN F. HASTING. S.J.  
St. Louis University

**THOMISM AND ARISTOTELIANISM: A Study of the Commentary by Thomas Aquinas on the Nicomachean Ethics.**—By Harry V. Jaffa. University of Chicago Press, Chicago, 1952, 230 pp. \$5.00.

Readers who do not know that Mr. Jaffa is an assistant professor of political science at the Ohio State University may be surprised to find that this study is devoted

"to what the author considers the fundamental problem of present-day social science." The attempt to distinguish matters of fact from matters of value so as to relegate the latter to the realm of "myth" has backfired in the practical order of political activity. Characterized by "the view that any opinion as to what is good is equally good," modern social science on the one hand denies to itself any claim to truth and any submission to a moral imperative and, on the other, is prevented by its own principles from denying the truth of claims made by those who deal in social bankruptcy. Present-day positivism and relativism is a two-edged sword with which passionate belief in liberal democracy threatens to cut its own throat.

For liberal democracy to be able to compete with systems of value which assert an absolute right ("the Catholic Natural Law and the Marxist classless Society are the two best known [systems] today"), "values" must be brought within the ambit of science, and social science itself must be equipped with a "standard of moral and political judgment that is not merely arbitrary or dogmatic." Present-day political problems are global in scope, involve Moslems, Buddhists, Hindus, Jews and Christians. For their solution there is urgent need for a social science wherein reasonable men in all lands can share common value-convictions basic to common human effort.

Mr. Jaffa suggests that if Aristotle's *Ethics* should turn out after all to be the true ethics, with a scientific foundation in natural reason, then perhaps here is "the desperate remedy needed by our present-day social science. . . ." However, there is an initial obstacle to bringing men even to consider this possibility. It lies in the fact that "of all the authors widely read today, Thomas is certainly the most important of those who may reasonably be called 'sympathetic' interpreters of Aristotle. . . ." And the very forcefulness "with which the Aristotelian position has been advanced by the present day followers of Thomas" has jeopardized the prestige of that position. If Aristotle's doctrine can be harmonized, as St. Thomas thought, with revelation—and revelation to many moderns is mere superstition—then that doctrine cannot be scientific.

To rescue Aristotle from this kiss of death imprinted on him by the Thomists, Jaffa wishes to show "The Incompatibility of Thomistic and Catholic Natural Law and Aristotelian Natural Right." He does this by a critique of Thomas' method of commenting on Aristotle as well as by pointing out the contrasts between genuine



Aristotelian theory and what he considers Thomas' harmonizing of the same with revelation.

Perhaps the author has not gone deeply enough into St. Thomas' metaphysics and psychology to bring out the full meaning of natural law and habit and to understand just what Thomas does, in his theory of virtue, with the union of nature and grace in human moral action. But Mr. Jaffa's essay is a useful contribution to Aristotelian studies and deals one more blow to the somewhat common apprehension that St. Thomas merely repeats Aristotle.

Liberal democrats may well find this book a useful illumination of how medieval thinkers went about the task of reading the Great Books as guides to empirical

facts of moral and political life. And Catholic social scientists may find in Jaffa's study some new insights as to the place their own often neglected theory of the virtues has in practical ethical science. The essay as a whole certainly highlights the need for a social science addressed "not only to those who enjoy the blessings and consolation of revealed religion, but also to those who face the mysteries of human destiny alone." A merely pragmatic social science can be "only of the most subordinate and contingent interest to those who must (or should) act responsibly within the moral and political sphere."

JOHN E. GURR, S.J.  
St. Louis University

## TRENDS

### *Stock Exchange Reform*

In an effort to increase its economic contribution to the investing public and industry, the New York Stock Exchange has released the results of a study made by a Special Committee of its members. Two of the major recommendations contained in the report have already been approved. Members have agreed for the first time in 160 years to make the corporate form of doing business available to present and future members. The exchange believes this is in the public interest in that an important contributing factor to recent low volume trading is the large group of incorporated security dealers who do business in unlisted securities or in listed securities off the Exchange. The Exchange is prepared to apply the same effective controls over member corporations as is now exercised over member firms and partners. A large majority of the regional exchanges including the Midwest Exchange permit corporate memberships. The Federal Reserve Board aware of the extremely limited amount of credit presently used in the security business has approved the Committee's request for a reduction in margin requirements of 75 per cent to 50 per cent. The other recommendations are not likely to be approved so quickly in that they involve a change in the Federal tax structure including reduction in the holding period of the capital gains tax law (increased value of securities held six months is now taxed at rate of 26 per

cent) from six months to three months, a 50 per cent cut in the effective rate on capital gains and a 10 per cent individual income tax credit (to minimize the effects of double taxation) for dividends received from stock. Outright elimination of the State of New York's tax on security transfers was also suggested on the ground that this tax is diverting business from New York to states which have no such tax or where it is lower. As the Exchange sees it, an expanding economy demands an expanding securities market. The big task ahead is to make the others concerned see it too.

### *UNITY in Labor*

The third annual meeting of the International Federation of Free Trade Unions in Stockholm last July underscored the fact that today 54 million unionists of the 73 free nations agree that they must stand together for freedom. The meeting gave special attention to the communist threat to liberty among working classes.

In the U.S. hope of unity among the segments of labor seemed more substantial and hopeful than for many months past, though the prospect brightened chiefly through a move by the Steelworkers' David J. McDonald towards strengthening his friendship with John L. Lewis of U.M.W. Possible withdrawal of McDonald's 1,200,000 followers from the C.I.O. fold was said to be aimed at the prestige

of Walter Reuther, dynamic head who nosed out McDonald as C.I.O. leader. Reuther recently gave the John A. Ryan Forum lecture, "What's Labor Looking For?" under the auspices of the Chicago Catholic Labor Alliance.

To complicate the situation for Reuther, there has been serious talk of merging by certain affiliates of C.I.O. and A.F.L. (meat cutters and packing-house workers, electrical workers and utility workers, teamsters and brewery workers—with some friendliness showing between the machinist and Reuther's own auto workers.

Observers felt that the shifts (if more than mere "feelers") towards merger have resulted from the bitter C. I. O. factionalism which flared up after Philip Murray's death last November.

### Southern Parish

Integration of a Negro Catholic parish and a nearby white parish at Newton Grove (Diocese of Raleigh, North Carolina) was ordered by the Most Reverend Vincent S. Waters, Bishop of Raleigh, in June and promptly made headline news (in *Time* and in the *Pittsburgh Courier*, for example).

Bishop Waters himself was on hand when the announcement was made at the Sunday Mass in Holy Redeemer (white) church. When some parishioners gathered to protest afterward, the bishop interviewed the group two by two. The integration was going through, he said.

Newton Grove Catholics heretofore had been served by three Redemptorist priests, two from the Holy Redeemer congregation of 300 and one for the ninety St. Benedict Negroes. Six Sisters of Mercy taught in the town's two Catholic schools: four in Holy Redeemer school with 71 pupils and two in the Negro school of 36 children.

Shortly after the announcement and the interviews, Bishop Waters issued a clear, thorough and determined letter concerning the policy to be followed in his diocese. It was read at all the Catholic churches in North Carolina on June 21.

"All special churches for Negroes will be abolished immediately . . . Therefore, so that in the future there can be no misunderstanding on the part of anyone, let me state here as emphatically as I can: there is no segregation of races to be tolerated in any Catholic church in the Diocese of Raleigh."

The unprecedented action stirred much speculation and praise. Some commentators hinted that as the prelate had lately re-

turned from Rome, his action was an indication of a policy which would soon be implemented over the whole region (thus the *Pittsburgh Courier*).

Bishop Waters has long been active in the Catholic Committee of the South.

### Low Wages and Communism

Spain's general low wages (1952 average income estimated at \$209) came in for sharp condemnation recently by the Archbishop of Valencia, Marcellino Olaechea Loizaga. The prelate laid the blame squarely at the feet of Spanish employers.

The ordinary Spanish workman has a take-home pay below the subsistence level, the Archbishop's statement indicated. The "absolute minimum salary" for a married worker without children was set at \$34.05 a month, a figure which provides only food, clothing and rent at present rates. Yet Madrid workers, better paid than workers in other districts, earn an average monthly pay of \$28.

Official 1952 figures on national income showed that 83 per cent of the Spanish people account for only 38 per cent of the country's income, while the very wealthy (estimated at five per cent of the working population) account for 38 per cent.

Such conditions maintained by employers who are exploiting the workers constitute "a great support of communism." The Archbishop added that such exploitation could not be absolved. He called on the state to force all employers to pay at least the absolute minimum wage, as wages in Spain are still set by the Ministry of Labor.

For a review of previous public statements by the Spanish hierarchy, see the article by Joachin Azpiazu, S.J., "Social Attitudes of the Spanish Hierarchy," *SOCIAL ORDER*, 1 (February, 1951) pp. 75-79.

### Children in Divorces

Data published by the Federal Security Agency states that 46 per cent of all divorces and annulments issued in sixteen states during 1950 involved children. Information concerning the presence of children is not gathered for divorce proceedings in the remaining 32 states.

Approximately 75,000 children were affected by the separation of their parents in these cases. In 20,862 cases, one child was involved. Two children were affected by 10,671 divorces. The number of actions involving larger numbers of children were:

three children, 4,362; four children, 1,469; five or more children, 1,207. In 3,316 cases the number of children was not stated. The majority of the cases in these sixteen states (54 per cent) did not involve children.

If the same proportion of children was involved in all divorces and annulments granted during 1950, a total of more than 345,000 children would be affected.

Data released at the same time gives information about the duration of marriages terminated by divorce or annulment in fifteen states during 1950. In a total of

85,211 actions to terminate marriage, 5,360 (6.3 per cent) marriages had endured less than a year; 33,441 marriages (39.4 per cent, had endured one to four years. Marriages lasting five to nine years numbered 18,909 (22.1 per cent); those which had lasted ten to nineteen years were 16,217 (19.1 per cent). Only 6,962 (8.2 per cent) had endured twenty to 29 years, and 2,072 (2.3 per cent) lasted thirty to 39 years. Less than one per cent, 420 marriages had endured more than forty years. In the remaining 1,830 cases (2.1 per cent) the length of the marriage was not stated.

## LETTERS

### Christian Humanism Symposium

The article "Christian Humanism for Today" makes a confusing observation: "Much is now being done in the way of instilling a social spirit in our students. But much remains to be done, as is evidenced by the strong persistence of the individualist mentality of so many high-school, college and even seminary students, as well as in their teachers . . ."

I might ask the author whether he really meant the first *much* or the second?

L. J. KING

Cincinnati

I have read the Humanism issue (May-June) with care from cover to cover and want one for my notes and personal use, and the other for one of my professors at Harvard, who, I think, will be very pleasantly impressed with the magnificent job accomplished in the symposium. It is very heartening to find such a sane, optimistic, confident and progressive statement of a Catholic position too long neglected. If non-Catholics could see that not all of us are still fighting the Reformation and engaged in witch hunting, they might be more impressed by the real tradition. Keep up the splendid work. And thanks.

(Name and address withheld)

. . . . Tops in a generally worthwhile periodical. I hope you can see your way toward publishing another such issue some time in the near future. The article by Father Clarke is well worth reading many times.

CHARLES SAFFER

Owensboro, Ky.

It is good to find Fr. Clarke's emphasis on personal initiative and personal responsibility; these must be key concepts in any humanism. We need, on the one hand, to form men who will *assume* responsibility in any situation, and, on the other hand, to create situations, to build a world, where less imaginative men are *drawn* into responsible action.

JOHN DOEBELE

Chicago, Ill.

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Saint Louis, Mo.

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ED MARCINIAK

Chicago

We regret that we cannot print even selections from the large numbers of letters received on family allowances (April, 1953) and on Father de Lubac's article, "The Church in Reality," in the same issue. Ed.

### Acknowledgment

P. 292: *For Men of Action*, Fides, Chicago, 1951, p. 137.

SOCIAL ORDER

## Worth Reading

Michel Collinet, "The Structure of the Employee Classes in France during the Past 50 Years," *International Labor Review*, 67 (March, 1953) 211-235.

This French sociologist's major findings include a decrease in the number of agricultural workers, a constancy in size of the total labor force, an increase in middle-class salaried workers, a rapid jump in the proportion of women in the salaried bracket and a disappearance of the skilled worker. The working class "has lost the advantage of its skill and has acquired scarcely any economic advantage in return. It has lost its independence which enabled it to stand up against the state and the political parties . . . ."

Rev. Francis Houtart, "The 'New Capitalism' Is up to Old Tricks," *Work*, August, 1953, p. 5.

The author expresses misgivings with the view of modern capitalism expressed by Richard McKeon in the March, 1953, issue of SOCIAL ORDER.

John F. Chapman, "How Restrictive Are U. S. Tariffs and Quotas?" *Harvard Business Review*, 31 (July-August, 1953) 117-24.

A factual report of present tariffs and the likely effects of their removal, based upon Howard S. Piquet's *Aid, Trade and the Tariff* (Crowell, 1953).

"Vie Internationale, 1953," *Chronique Sociale de France*, 61 (March-June, 1953) 115-273.

The bulk of this double-number is devoted to a set of 24 articles discussing various forms of international organization. U.N. and its related bodies are reported, as well as independent bodies. No attention, however, is given to academic and professional organizations of a similar character.

William H. Whyte, Jr., "How the New Suburbia Socializes," *Fortune*, 48 (August, 1953) 120-22ff.

Continues the series of articles on the social characteristics of the new middle class, with emphasis on the phenomena of increasing cultural monism.

Guy B. Johnson, "The Impending Crisis of the South," *New South*, 3 (May, 1953) 1-6.

A professor of sociology and anthropology at the University of North Carolina takes a thorough survey of the present situation in the South, in the light of the appeal still before the supreme court on school segregation. He points out various changes, good and bad, noting the wisdom which marks the attitude of many Southerners who have no part in the racial demagoguery persisting in some areas. His discussion is quite sane and objective, one of the best which have so far appeared.

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# he Catholic Interracialist

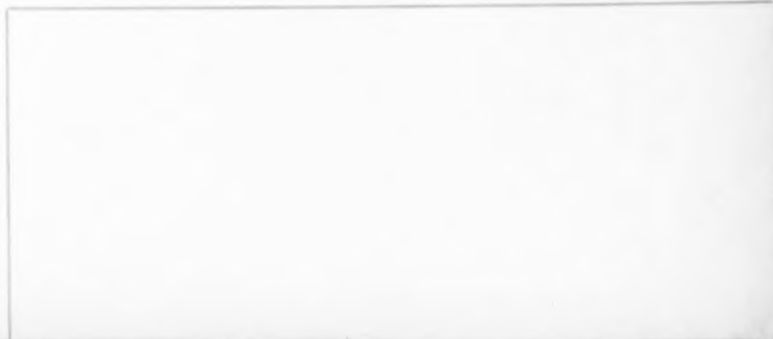
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